A U M

He who understands all and knows all, he to whom all this glory in the world belongs, the Self, is placed in the ether, the heavenly city of Brahman, the heart. He assumes the nature of mind and becomes the guide of the body of the senses. He subsists on food in close proximity to the heart. The wise who understand this behold the Immortal which shines forth full of bliss.—*Mundaka-Upanishad.*

THEOSOPHY

Vol. V JULY, 1917 No. 9

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PRACTICAL THEOSOPHY*

THE ethics of life propounded by Jesus are not different from those found in theosophy, but the latter holds in its doctrines a compelling power which is absent from Christianity and from those systems which require a man to be good for virtue's sake alone. It is not easy to practise virtue for the simple reason that we ought to do so, since the desire for reward is inherent in humanity, and is a reflection of the evolutionary law which draws the universe ever upward to higher points of development. A man reads the command of Jesus to turn the other cheek to the smiter, to resist not evil, to forgive without stint, and to take no thought for the morrow, and then—pauses. His next thought is that such a canon is wholly utopian, and would if followed subvert society. In this he is sustained by eminent authority as well as by example, for a great Bishop has declared that no state can exist under such a system.

Theosophic doctrine, however, on either the selfish or spiritual line of life, convinces that the moral law must be obeyed. If we regard only the selfish side, we find when people are convinced that evil done in this life will be met with sure punishment in another reincarnation, they hesitate to continue the old careless life when they lived for themselves alone.

Hence practical theosophy must enter into every detail of life in our dealings with others and our discipline of ourselves. It reminds us that we should be more critical of ourselves than of others, that we must help all men if we are to be helped ourselves. And herein the theosophist may escape the accusation of selfishness,

* This article was first printed by William Q. Judge in *The Path* for July, 1890.

for if in desiring to lay up for a future incarnation a store of help from others by giving assistance now himself, he does so in order that he may then be in a still better position to help humanity, there is no selfishness. It is the same as if a man were to desire to acquire this world's goods in order to help those dependent on him, and surely this is not selfish.

The practical theosophist adds to his charitable deeds upon the material plane the still greater charity of giving to his fellow men a system of thought and life which explains their doubts while it furnishes a logical reason for the practice of virtue. He extinguishes a hell that never could burn, and the terrors of which soon faded from the mind of the sinners; but he lights the lamp of truth and throws its beams upon the mortal's path so that not only the real danger, the real punishment, can be seen, but also the reward and compensation.

The civilized man cannot be guided by fear or superstition, but reason may take hold of him. Theosophy being not only practicable but also reasonable as well as just, its doctrines are destined to be those of the civilized man. They will gradually drive out the time-worn shibboleths of the theologian and the scientist, giving the people of coming centuries a wisdom-religion deeply-based and all-embracing.

Were theosophical practice universal, we should not see the unjust Judge plotting beforehand with the officials of a railroad company about the decision he should render, nor the venal public officer engaged with the Judge and the officials in arranging the virtuous protest to be offered in court against the foreordained decree, for both would fear to rouse a cause which in their next life might issue in unjust accusation and punishment. Nor would men save their lives, as now they often do, at another's expense, since in succeeding incarnations that person might be the means of depriving them of life twice over. The rich man who now hoards his wealth or spends it on himself alone would not be thus guilty, seeing that, as compensation in another life, his friends would forsake him and nature seem to withdraw subsistence.

The practical theosophist will do well if he follows the advice of the Masters now many years in print, to spread, explain, and illustrate the laws of Karma and Reincarnation so that they may enter into the lives of the people. Technical occultism and all the allurements of the Astral Light may be left for other times. Men's thoughts must be affected, and this can only be done now by giving them these two great laws. They not only explain many things, but they have also an inherent power due to their truth and their intimate connection with man, to compel attention.

Once heard they are seldom forgotten, and even if rebelled against they have a mysterious power of keeping in the man's mind, until at last, even against his first determination, he is forced to accept them. The appreciation of justice is common to all, and

the exact justice of Karma appeals even to the person who is unfortunate enough to be undergoing heavy punishment; even if, ignoring justice, he does good in order to make good Karma, it is well, for he will be reborn under conditions that may favor the coming out of unselfish motive.

"Teach, preach, and practise this good law for the benefit of the world, even as all the Buddhas do." QUILLIAM.

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A BUDDHIST DOCTRINE*

英文眞宗教旨

THERE are twelve principal Buddhist sects in Japan. There are: Ku-Sha-Shiu, Jo-Jitsu-Shiu, Ris-Shiu, Ho-so-Shiu, San-Ron-Shiu, Ke-Gon-Shiu, Ten-Dai-Shiu, Shin-Gon-Shiu, Jo-Do-Shiu, Zen-Shiu, Shin-Shiu, and Nichi-Ren-Shiu. It is of a tenet of the Shin-Shiu that I propose to speak. The student can learn much of the others by consulting the works of Mr. Bunyiu Nanjio, M. A., and other authorities.

The last four of those mentioned may be called the modern ones. Gen-Ku founded the Jo-Do in 1174 A. D.; the Zen-Shiu was started by Ei-Sai in 1191 A. D.; the Shin-Shiu was founded in 1224 A. D. by Shin-Ran; and in 1253 A. D., Nichi-Ren established that one named for him. This last is more frequently called by the founder's name because, although he adopted what is called the Saddharmapundarika as the principal Sutra of it, he altered the substance of the doctrine. For that reason it is called, paraphrastically, "Nichi-Ren's Saddharmapundarika sect."

The essential difference between the Shin-Shiu and the others may be seen by placing its doctrine and that of the Zen-Shiu side by side. In the latter the disciple is to see the nature of Buddha by his own thought, free from the influence of the eighty-four thousand different doctrines, while the Shin-Shiu teaches that we attain salvation *"by the power of another,"* who is Amita Buddha.

The Zen-Shiu is said to have originated from the incident, well known to Buddhists, of Gotama Buddha's taking from the heavenly king a flower of golden color and holding it in his hand in silence. The disciples could not understand the meaning of this, except Mahakasyapa, who, although he knew, only smiled and remained also silent. Thereupon Buddha said to him, "I have the wonderful thought of Nirvana." This was called "the doctrine of thought transmitted by thought." Ananda received it

* This article was first printed by William Q. Judge in *The Path* for Sept., 1888.

from Kasyapa, and so on down a long list of patriarchs in the church. The twenty-eighth patriarch, Bodhidharma, a king's son, crossed over into China. In that country he attempted to teach the Emperor the secret of the doctrine, but the pupil could not understand it, and Bodhidharma entered a monastery where he pursued the practice of sitting in meditation gazing at a wall for nine years, after which he gained disciples. He was called "the wall-gazing Brahmana." A later devotee in 729 A. D. came from China to Japan and established a form of the doctrine of Zen-Shiu. In this school, as distinguished from the Shin-Shiu, the disciple exercises his own thought independent of doctrine, while in the latter a doctrine is relied upon. The words of the Indian poem Bhagavad-Gita may be profitably remembered here, where it says that "he who pursues the unmanifested path has a more difficult task [than any other] to perform."[1]

The other sects, except the Shin-Shiu, have various doctrines for the attainment of the end in view, but the followers of the Shin-Shiu declare that all these are "expedients." They do not exclude the Zen-Shiu, although it would appear perhaps to the aggressive mind of the Englishman or American that to tell a man he can attain Nirvana by his own power is not laying a mere expedient before him.

It is because of these doctrines of expediency in other sects that the Shin-Shiu call themselves "the True Sect of Buddhists."

The doctrine of the sect is also called by them "the Doctrine of the Pure Land." The pure land referred to is the Land of Amida Buddha [Amitâbha]: the object is to be born into that land, that is, to obtain salvation. It has been otherwise stated in this manner:

"Among those who follow the doctrine of the Pure Land, there are several different systems of teaching, which are as follows:—'Some say that we should practise various good works, bring our stock of merits to maturity, and be born in the Pure Land. Others say that we should repeat only the name of Amitâbha Buddha in order to be born in his Pure Land, by the merit produced from such repetition.' These doctrines are all considered as yet the temporary expedients. To rely upon the power of the original prayer of Amitâbha Buddha with the whole heart and give up all idea of Ji-Riki or 'self-power' is called the truth. This truth is the doctrine of this sect."[2]

The eighteenth of the forty-eight prayers of Amita Buddha is the prayer referred to. It is: "If any of living beings of the ten regions who have believed in me with true thoughts and desire to be born in my country, and have even to ten times repeated the thought of my name, should not be born there, then may I not obtain the perfect knowledge." This prayer was

[1]See Bhagavad-Gita.—[Ed. *Path.*]
[2]12 *Japanese Buddhist Sects,* by Bunyiu Nanjio.

made by him because of his great desire to deliver all beings from suffering. It was a prayer which he first uttered long before he himself obtained salvation, but he continued for ages after that to work to the end that he might be able to make the prayer of force and value to any one who should use it. It follows, of course, that he accomplished his desire, and the Shin-Shiu sect accordingly claims that this prayer or vow has a peculiar effect of its own, and has strength to enable whoever uses it to reach salvation.

The claims made for this prayer are in accordance with certain views that are held in the East about the force that resides in the vows of a wise or great saint. They are said to have an actual dynamic effect upon the minds and hearts of all persons who shall use them, even after the saint has died. It is claimed that the power has to do with magnetism. And it is said by the followers of Shin-Shiu that, when one begins to repeat and rely upon the prayer of Amita Buddha, he at once connects himself with the whole body of real believers, and as well with the power of Amita himself.

In its essence the doctrine is one of salvation by faith, but at the same time the sect does not claim—as the Christian does for his dogma—that there is no other way to be saved. They admit that a person may be saved "by his own power"—if he has the requisite strength to hold out—, but they think that in general men have not the power to resist evil for a time sufficient to permit the accomplishment of the result; and they assert that besides the lack of strength there will be doubt, for, "Faith by one's own power cannot afford rest to the heart. It is said, 'Shall I surely attain salvation or shall I not?' and thus what is called faith is in reality doubt," but "Faith by the power of another affords rest to the heart. It is said—: 'I am born by the power of that vow; I shall certainly attain salvation.' There is not the smallest doubt in the heart." Another Sutra says: "Those who follow the method of 'self power' believe in many other Buddhas; those who follow the method of 'another's power' believe only in the one Buddha, as a faithful servant does not serve two masters."

In a compilation made by direction of the Eastern Hongwanji of Japan it is said "The appellations 'true' and 'popular' are an important matter. Our sect terms the attaining of the rest of the heart the True System; the observation of the relations of life the Popular System. Our sect has granted the permission to marry. Hence the five relations of life necessarily exist. Where the five relations of life exist, the duties involved in them must be observed. This is termed 'the popular system.'

"It is said in the Sutra: *'The living beings in the ten regions, be they householders or houseless.'* * * * Shall the holy path be different for them? Although the sins of the unenlightened be many, if these are contrasted with the power of the vow they

are not as the millet seed to the ocean. * * * The sins of the unenlightened are heavy; if you precipitate them on the three worlds they inevitably sink; but if you place them on the ship of the vow they assuredly become light. The merit of living beings is full of leaks. Mida's land of reward has no leaks. With the merit which is full of leaks you cannot be born into the land where there are no leaks."

From a later part of the same compilation:—"Our Founder said: *'brothers within the four seas.'* Faith by the power of another proceeds from Mida. Thus Mida is father and mother; all within the four seas are brothers. The Chinese call foreigners barbarians; foreigners call China uncivilized. Both, we consider, are wrong. Those who do not observe the relations of life are the barbarians, without distinction of 'home' or 'foreign.' Throughout all that the heaven covers, wherever sun and moon shine, what is there that we shall call barbarian or uncivilized? When the heart is wide as heaven and earth, the discourse clear as sun and moon, then first is attained the equitable and just. Between heaven and earth there is no one to be disassociated, no spot not to be reached. The kindly relations of intercourse make the friend; two persons the same mind; their spirit is as disseparated gold. One country the same mind; as a golden bowl without defect. All countries the same mind; then first is attained the perfect equitability. The foundation of the same mind is the calling to remembrance of the one Buddha." * * *

"Zendo has said: 'We are truly like this: unenlightened we are subject to the evil of birth and death; for long Kalpas we revolve, sinking and floating in the sea of existence; there seems no cause of escape' * * * But He, Amida Buddha, long kalpas ago putting forth a heart of great compassion, planning through five kalpas, having accomplished the long kalpas, *perfected his vow.*"

Hence we find the sect without spells or supplications for the avoiding of trouble. They hold that the trouble and misery of our life are due to causes originated either in long past existence or in the present incarnation. These last are to be carefully avoided, and the "popular system" gives the various rules to follow. But the causes that lie rooted in prior incarnations cannot be provided for in any way. This stored-up Karma it is useless to regret or try to avoid. It will have its course. But we must submit cheerfully, knowing that, by relying on the power of Buddha's sublime vow and by joining right practice to it, in time all Karma, good and bad, will be exhausted. Hence there are no spells, talismans, or supplications used by the Shin-Shiu. All its followers must follow and imitate the Buddha in his great love and compassion, and they hold that, if this were the practice in every part of the world, harmony would prevail and prosperity come to all with peace and joy.

EUSEBIO URBAN.

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STARS AND NUMBERS*

ANCIENT civilization saw nothing absurd in the claims of astrology, no more than many an educated and thoroughly scientific man sees in it to-day. Judicial astrology, by which the fate and acts of men and nations might be foreknown, appeared, nor does it even now appear, any more unphilosophical or unscientific than does natural astrology or astronomy,—by which the events of so-called brute and inanimate nature (changes of weather, &c.), might be predicted. For it was not even prophetic insight that was claimed by the votaries of that abstruse and really grand science, but simply a great proficiency in that method of procedure which allows the astrologer to foresee certain events in the life of a man by the position of the planets at the time of his birth.

Once the probability, or even the simple possibility, of an occult influence exercised by the stars upon the destiny of man admitted—and why should the fact appear more improbable in the case of stars and man than in that of the sun-spots and potatoes?—and astrology becomes no less an exact science than astronomy. The earth, Prof. Balfour Stewart, F. R. S., tells us—"is very seriously affected by what takes place in the sun" . . . a connection "is strongly suspected between epidemics and the appearance of the sun's surface."[1]

And if, as that man of science tells us, "a connection of some mysterious kind between the sun and the earth *is more than suspected*" . . . and the problem is a most important one "to solve," how much more important the solution of that other mystery—the undoubted affinity between man and the stars—an affinity believed in for countless ages and by the most learned among men! Surely the destiny of man deserves as much consideration as that of a turnip or a potatoe . . . And if a disease of the latter may be *scientifically* foretold whenever that vegetable crops out during a "sun-spot period," why should not a life of disease, or health, of natural or violent death be as *scientifically* prognosticated by the position and appearance of the constellation with which man is as directly connected and which bears the same relation to him as the sun bears to the earth?

In its days, astrology was greatly honoured, for when in able hands it was often shown to be as precise and trustworthy in its predictions as astronomical predictions are in our own age. Omens

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* This article was first printed by H. P. Blavatsky in *The Theosophist* for June, 1881.

[1] One of the best known vegetable epidemics is that of the potatoe disease. The years 1846, 1860, and 1872 were bad years for the potatoe disease, and those years are not very far from the years of maximum sun-spots . . . there is a curious connection between these diseases affecting plants and the state of the sun. . . . A disease that took place about three centuries since, of a periodical and very violent character, called the "sweating sickness" . . . took place about the end of the fifteenth and the beginning of the sixteenth century . . . and this is exactly the sun-spot period. . . . (*The Sun and the Earth,* Lecture by Prof. Balfour Stewart).

were studied by all imperial Rome, as much, if not more than they are now in India. Tiberius practised the science; and the Saracens in Spain held star-divination in the greatest reverence, astrology passing into Western Europe through these, our first civilizers. Alphonso, the wise king of Castile and Leon, made himself famous in the thirteenth century by his "Astrological Tables" (called Alphonsine); and his code of the *Siata Purtidas;* and the great astronomer Kepler in the seventeenth, the discoverer of the three great laws of planetary motions (known as Kepler's laws) believed in and proclaimed astrology a *true science*. Kepler, the Emperor Rudolph's mathematician, he to whom Newton is indebted for all his subsequent discoveries, is the author of the "Principles of Astrology" in which he proves the power of certain harmonious configurations of suitable planets *to control human impulses*. In his official capacity of Imperial astronomer, he is *historically* known to have predicted to Wallenstein, from the position of the stars, the issue of the war in which that unfortunate general was then engaged. No less than himself, his friend, protector and instructor, the great astronomer Tycho de Brahe, believed in, and expanded, the astrological system. He was forced, moreover, to admit the influence of the constellations on terrestrial life and actions quite against his will or wish, and merely because of the constant verification of *facts*.

Closely related to astrology is the *Kabala* and its system of *numerals*. The secret wisdom of the ancient Chaldees left by them as an inheritance to the Jews relates primarily to the mythological science of the heavens and contains the doctrines of the hidden or occult wisdom concerning the cycles of time. In the ancient philosophy, the sacredness of numbers began with the great FIRST, the ONE, and ended with the naught or Zero, the symbol of the infinite and boundless circle, which represents the universe. All the intervening figures, in whatever combination, or however multiplied, represent philosophical ideas relating either to a moral or a physical fact in nature. They are the key to the archean views on cosmogony, in its broad sense, including man and beings, and relate to the human race and individuals spiritually as well as physically. "The numerals of Pythagoras," says Porphyry, "were hieroglyphical symbols, by means whereof he explained *all* ideas concerning the nature of all things" (*De Vitû Pythag*). In the symbolical *kabala*—the most ancient system left to us by the Chaldeans,—the modes of examinating letters, words and sentences for hidden meaning were numerical. The *gemantria* (one of the three modes) is purely arithmetical and mathematical, and consists in applying to the letters of a word the sense they bear *as numbers*—letters being used also for figures in the Hebrew as in Greek. Figurative Gemantria deduces mysterious interpretations from the shapes of letters used in occult manuscripts and the Bible.

Thus, as shown by Cornelius Agrippa, in *Numbers* (X. 35) the letter *Beth* means the reversal of enemies. The sacred anagrams known as Zeruph yield their mysterious sense by the second mode named *Themura,* and consists in displacing the letters and substituting them one for another and then arranging them in rows according to their numerical value. If, of all operations in the occult sciences there is not one that is not rooted in astrology, arithmetic and especially geometry are a part of the first principles of magic. The most recondite mysteries and powers in nature are made to yield to the power of numbers. And let this not be regarded as a fallacy. He who knows the relative and respective numbers or the so-called correspondence between causes and effects will alone be able to obtain of a certainty the desired result. A small mistake, a trifling difference in an astronomical calculation and—no correct prediction of a heavenly phenomenon becomes possible. As Severinus Boethius puts it, it is by the proportion of certain numbers that all things were formed. "God geometrizes" saith Plato, meaning creative nature. If there are so many occult virtues in natural things, "what marvel if in numbers which are pure and commixed only with ideas, there should be found virtues greater and more occult?" asks Agrippa. Even Time must contain the mystery number; so also does motion, or action, and so, therefore, must all things that move, act, or are subjected to time. But "the mystery is in the abstract power of number, in its rational and formal state, not in the expression of it by the voice, as among people who buy and sell." (*De occulta Phils.* cap. iii. p. cii.) The Pythagorians claimed to discern many things in the numbers of names. And if those who having understanding were invited to "compute the number and name of the beast" by the author of St. John's *Revelation* it is because that author was a Kabalist.

The wiseacres of our generations raise daily the cry that science and metahpysics are irreconcilable; and *facts* prove as daily that it is but one more fallacy among the many that are uttered. The reign of exact science is proclaimed on every housetop, and Plato who is said to have trusted to his imagination is sneered at, while Aristotle's method built on pure reason is the one accepted by Science. Why? Because "the philosophical method of Plato was the inverse of that of Aristotle. Its starting-point was universals, the very existence of which is, "a matter of faith" says Dr. Draper, and from these it descended to particulars, or details. Aristotle, on the contrary, "rose from particulars to universals, advancing to them by inductions" (*Conflict between Religion and Science*). We humbly answer to this, that mathematics, *the only exact and infallible science* in the world of sciences—proceeds from UNIVERSALS.

It is this year especially, the year 1881, which seems to defy and challenge sober, matter-of-fact science, and by its extraordi-

nary events *above,* as *below,* in heaven as upon earth, to invite criticism upon its strange "coincidences." Its freaks in the domains of meteorology and geology were prognosticated by the astronomers, and these every one is bound to respect. There is a certain triangle seen this year on the horizon formed of the most brilliant stars which was predicted by them, but none the less left unexplained. It is a simple geometrical combination of heavenly bodies, they say. As to that triangle, formed of the three large planets—Venus, Jupiter and Saturn—having aught to do with the destinies of either men or nations—why that is pure superstition. "The mantle of the astrologers is burnt and the predictions of some of them, whenever verified, must be attributed to simple and blind chance."

We are not so sure of that; and, if permitted, will further on tell why—meanwhile, we must remind the reader of the fact that Venus, the most intensely brilliant of the three above-named planets, as was remarked in Europe and for all we know in India also—suddenly parted company with its two companions and slowly moving onward, stopped above them, whence it goes on dazzling the inhabitants of the earth with an almost preter-natural brilliancy.

The conjunction of *two* planets happens but rarely; that of three is still more rare; while the conjunction of four and five planets becomes an event. The latter phenomenon took place in historical times but once, 2449 years B. C., when it was observed by the Chinese astronomers and has not recurred since then. That extraordinary meeting of five large planets forebode all kinds of evils to the Celestial Empire and its peoples, and the panic then created by the predictions of the Chinese astrologers was not in vain. During the following 500 years, a series of internal broils, revolutions, wars, and changes of dynasty marked the end of the golden age of national felicity in the Empire founded by the great Fu-hi.

Another conjunction is known to have happened just before the beginning of the Christian era. In that year, three large planets had approached so closely together as to be mistaken by many for one single star of an immense size. Biblical scholars were more than once inclined to identify these "three in one" with the Trinity, and at the same with the "star of the wise men of the East." But they saw themselves thwarted in such pious desires by their hereditary enemies—the irreverent men of science, who proved that the astronomical conjunction took place a year before the period claimed for the alleged birth of Jesus. Whether the phenomenon forebode good or evil is best answered by the subsequent history and development of Christianity, than which, no other religion cost so many human victims, shed such torrents of blood, nor brought the greater portion of humanity to suffer from what is now termed the "blessings of Christianity and civilization."

A third conjunction took place in 1563 A. D. It appeared near the great nebula in the constellation of Cancer. There were three great planets and according to the astronomers of those days—the most nefarious: Mars, Jupiter and Saturn. The constellation of Cancer has always had a bad reputation; that year the mere fact of its having in its neighbourhood a triune conjunction of evil stars, caused the astrologers to predict great and speedy disasters. These did come to pass. A terrible plague broke out and raged in all Europe, carrying off thousands upon thousands of victims.

And now, in 1881, we have again a visit of three other "Wanderers." What do they forebode? Nothing good; and it would seem, as if of the great evils they are likely to pour on the devoted heads of hapless humanity, the fatal prelude is already being played. Let us enumerate and see how far we are from the truth. The nearly simultaneous and certainly in some cases unexpected deaths of great and the most remarkable men of our age. In the region of politics, we find the Emperor of Russia, Lord Beaconsfield, and Aga Khan;* in that of literature, Carlyle and George Eliot; in the world of art, Rubinstein, the greatest musical genius. In the domain of geology—earthquakes which have already destroyed the town of Casamiceiola on the Island of Ischia, a village in California and the Island of Chio which was laid entirely waste by the terrible catastrophe—one, moreover, predicted for that very day by the astrologer Raphael. In the domain of wars, the hitherto invincible Great Britain was worsted at the Cape by a handful of Boers; Ireland is convulsed and threatens; a plague now rages in Mesopotamia; another war is preparing between Turkey and Greece; armies of Socialists and red-handed Nihilists obscure the sun of the political horizon in Europe; and the latter thrown into a violent perturbation is breathlessly awaiting the most unexpected events, future—defying the perspicacity of the most acute of her political men. In the religious spheres the heavenly triangle pointed its double horn at the monastic congregations and—a general *exodus* of monks and nuns—headed by the children of Loyola, followed in France. There is a revival of infidelity and mental rebellion, and with it a proportionate increase of missionary labourers (not labour), who like the hordes of Atilla destroy much and build but little. Shall we add to the list of signs of these *nefasti dies*, the birth of the *New Dispensation* at Calcutta? The latter though having but a small and quite a local importance, shows yet a direct bearing upon our subject, *i. e.*, the astrological

* H. H. Aga Khan was one of the most remarkable men of the century. Of all the Mussulmen, Shiahs or Soonis, who rejoice in the green turban, the Aga's claims to a direct descent from Mahomet through Ali rested on undeniable proofs. He again represented the historical "Assassins" of the Old Man of the Mountain. He had married a daughter of the late Shah of Persia; but political broils forced him to leave his native land and seek refuge with the British Government in India. In Bombay he had a numerous religious following. He was a high-spirited, generous man and a hero. The most noticeable feature of his life was that he was born in 1800—and died in 1881, at the age of 81. In his case too the occult influence of the year 1881 has asserted itself.

meaning of the planetary conjunction. Like Christianity with Jesus and his Apostles the *New Dispensation* can henceforth boast of having had a forerunner in starry heaven—the present triune conjunction of planets. It proves, moreover, our kabalistic theory of periodical cyclic recurrences of events. As the Roman sceptical world of 1881 years ago, we are startled by a fresh revival of mendicant Ebionites, fasting Essenes and Apostles upon whom descend "cloven tongues like as of fire," and of whom we cannot even say as of the Jerusalem twelve, "that these men are full of new wine," since their inspiration is entirely due to water, we are told.

The year 1881, then, of which we have lived but one-third, promises, as predicted by astrologers and astronomers, a long and gloomy list of disasters on land, as on the seas. We have shown elsewhere (*Bombay Gazette,* March 30, 1881) how strange in every respect was the grouping of the figures of our present year, adding that another such combination will not happen in the Christian chronology before the year 11811, just 9,930 years hence, when—there will be no more a "Christian" chronology we are afraid, but something else. We said: "Our year 1881, offers that strange fact, that from whichever of four sides you look at its figures—from right or left, from top or bottom, from the back, by holding the paper up to the light—or even *upside down,* you will always have before you the same mysterious and kabalistic numbers of 1881. It is the correct number of the three figures which have most perplexed mystics for over eighteen centuries. The year 1881, in short, is the number of the great Beast of the *Revelation,* the number 666 of St. John's *Apocalypsis*—that Kabalistic Book *par excellence.* See for yourselves: 1+8+8+1 make eighteen; eighteen divided thrice gives three times six, or placed in a row, 666, "the number of man."

This number has been for centuries the puzzle of Christendom and was interpreted in a thousand different ways. Newton himself worked for years over the problem, but, ignorant of the secret Kabala, failed. Before the Reformation it was generally supposed in the Church to have reference to the coming Antichrist. Since then the Protestants began to apply it in that spirit of Christian charity which so characterizes Calvinism to the Latin Popish Church, which they call the "Harlot," the "great Beast" and the "scarlet woman," and forthwith the latter returned the compliment in the same brotherly and friendly spirit. The supposition that it refers to the Roman nation—the Greek letters of the word *Latinus* as numerals, amounting to exactly 666—is absurd.

There are beliefs and traditions among the people which spring no one knows from whence and pass from one generation to the other, as an oral prophecy, and an unavoidable fact to come. One of such traditions, a correspondent of the *Moscow Gazette*

happened to hear in 1874 from the mountaineers of the Tyrolian Alps, and subsequently from old people in Bohemia. "From the first day of 1876," says that tradition, "a sad, heavy period will begin for the whole world *and will last for seven consecutive years*. The most unfortunate and fatal year for all will be 1881. He who will survive it, has an *iron head*."

An interesting new combination, meanwhile, of the year 1881, in reference to the life of the murdered Czar, may be found in the following dates, every one of which marks a more or less important period in his life. It proves at all events what important and mysterious a part, the figures 1 and 8 played in his life. 1 and 8 make 18; and the Emperor was born April 17 (1+7=8) in 1818. He died in 1881—the figures of the year of his birth and death being identical, and coinciding, moreover, with the date of his birth 17=1+8=8. The figures of the years of the birth and death being thus the same, as four times 18 can be formed out of them, and the sum-total of each year's numerals is 18. The arrival at Petersburg of the late Empress—the Czar's bride—took place on September 8; their marriage April 16—(8+8=16); their eldest daughter, the Grand Duchess Alexandra, was born August 18; the late Czarevitch Nicolas Alexandrovitch, on September the 8, 1843; (1+8+4+3=16, *i. e.*, twice 8). The present Czar, Alexander III., was born February 26, (2+6=8); the proclamation of the ascension to the throne of the late Emperor was signed February 18; the public proclamation about the Coronation day took place April 17 (1+7=8). His entrance into Moscow for the coronation was on August 17 (1+7=8); the Coronation itself being performed August 26 (2+6=8); the year of the liberation of the Serfs, 1861, whose numerals sum up 16—*i. e.*, twice 8!

To conclude, we may mention here a far more curious discovery made in relation, and as a supplement, to the above calculation, by a Jewish Rabbi in Russia—a Kabalist, evidently, from the use he makes of the *Gemantria* reckoning. It was just published in a St. Petersburg paper. The Hebrew letters as stated have all their numerical value or correspondence in arithmetical figures. The number 18 in the Hebrew Alphabet is represented by the letters—"HETH"=8, and "JOD"=10, *i. e.*, 18. United together Heth and Jod form the word "khaï," or "Haï," which literally translated means the imperative—*live* and *alive*. Every orthodox Jew during his fast and holy days is bound to donate for some pious purpose a sum of money consisting of, and containing the number 18 in it. So, for instance, he will give 18 copecks, or 18 ten copeck bits, 18 rubles or 18 times 18 copecks or rubles—according to his means and degree of religious fervour. Hence, the year 1818—that of the Emperor's birth—meant, if read in Hebrew—"khaï, khaï"—or *live, live*—pronounced emphatically twice; while the year 1881—that of his death read in the

same way, yields the fatal words "Khaï-tze" rendered in English, *thou living one depart;*" or in other words, "life is ended."

. . .

Of course, those sceptically inclined will remark that it is all due to blind chance and "coincidence." Nor would we much insist upon the contrary, were such an observation to proceed but from uncompromising atheists, and materialists, who, denying the above, remain only logical in their disbelief, and have as much right to their opinion as we have to our own. But we cannot promise the same degree of indulgence whenever attacked by orthodox religionists. For, that class of persons while pooh-poohing speculative metaphysics, and even astrology—a system based upon strictly mathematical calculations, pertaining as much to exact science as biology or physiology, and open to experiment and verification—will, at the same time, firmly believe that potatoe disease, cholera, railway accidents, earthquakes and the like are all of *Divine origin* and, proceeding directly of God, have a meaning and a bearing on human life in its highest aspects. It is to the latter class of theists that we say: prove to us the existence of a *personal* God either outside or inside physical nature, demonstrate him to us as the external agent, the Ruler of the Universe; show him concerned in human affairs and destiny and exercising on them an influence, at least, as great and reasonably probable as that exercised by the sun-spots upon the destiny of vegetables and then—laugh at us. Until then, and so long as no one is prepared with such a proof and solution, in the words of Tyndall—"Let us lower our heads, and acknowledge our ignorance, priest and philosopher, one and all."

PROVERBS FROM LUCIFER*

Set not thy affections on foe or friend; on a son, or a relation; on war or on peace; bear an equal mind towards all: if thou desirest it, thou wilt soon be like Vishnu.

Day and night, evening and morn, winter and spring, depart and return! Time sports, age passes on, desire and the wind continue unrestrained.

When the body is tottering, the head grey, and the mouth toothless; when the smooth stick trembles in the hand which it supports, yet the vessel of covetousness remains unemptied.

So soon born, so soon dead! so long lying in thy mother's womb; so great crimes are committed in the world! How then, O man, canst thou live here below with complacency?

* These proverbs were printed by H. P. Blavatsky in *Lucifer* for May, 1890. The title used is our own.—ED. THEOSOPHY.

STUDIES IN ISIS UNVEILED

V.

PRE-EXISTENCE, METEMPSYCHOSIS, REINCARNATION

The accompanying article is made up of textual extracts from Isis Unveiled, topically and sequentially arranged. The page references from which the statements are taken, are given at the conclusion of the article.—EDITORS.

Where, WHO, WHAT *is* GOD? *Who ever saw the* IMMORTAL SPIRIT *of man, so as to be able to assure himself of man's immortality?*

The Oriental philosophy has room for no other faith than an absolute and immovable faith in the omnipotence of man's own immortal self. This omnipotence comes from the kinship of man's spirit with the Universal Soul—God! The latter can never be demonstrated but by the former. Man-spirit proves God-spirit, as the one drop of water proves a source from which it must have come. Prove the soul of man by its wondrous powers—you have proved God!

The unity of God, the immortality of the spirit, belief in salvation only through our works, merit and demerit*; such are the principal articles of faith of the Wisdom-religion. Nirvana represents the dogma of the spirit's immortality. To reach the Nirvana means absorption into the great universal soul, the latter representing a *state,* not an individual being or an anthropomorphic god, as some understand the great EXISTENCE. A spirit reaching such a state becomes a *part* of the integral *whole,* but never loses its individuality for all that. Henceforth, the spirit lives spiritually, without any fear of further modifications of form; for form pertains to matter, and the state of *Nirvana* implies a complete purification or a final riddance from even the most sublimated particle of matter.

Nirvana means the certitude of personal immortality, immortality in *Spirit,* not in *Soul,* which, as a finite emanation, must certainly disintegrate its particles, a compound of human sensations, passions, and yearning for some objective kind of existence.

Both the human spirit and soul are pre-existent. But while the former exists as a distinct entity, an individualization, the soul exists as pre-existing matter, an unscient portion of an intelligent whole. Matter is as indestructible and eternal as the immortal spirit itself, but only in its particles, and not as organized forms. *Annihilation* means only a dispersion of matter, in whatever form or *semblance* of form it may be; for everything that bears a shape was created, and thus must sooner or later perish, *i. e.,* change that shape; even our astral bodies, pure ether, are but illusions of matter, so long as they retain their terrestrial outline. The latter changes according to the merits or demerits of the person during his lifetime, and this is metempsychosis. The purifying process of transmigrations—the metempsychoses—esoterically relates to the

* *Karma.*—EDITORS THEOSOPHY.

purely spiritual peregrinations of the human soul. The key to it lies in the refined and mystical tenets of the spiritual influx of divine life.

The cause of reincarnation is ignorance of our senses, and the idea that there is any reality in the world, anything except abstract existence. Thus, like the revolutions of a wheel, there is a regular succession of death and birth, the moral cause of which is the cleaving to existing objects, while the instrumental cause is *karma* (the power which controls the universe, prompting it to activity), merit and demerit. "It is, therefore, the great desire of all beings who would be released *from the sorrows of successive birth,* to seek the destruction of the moral cause, the cleaving to existing objects, or evil desire." They, in whom evil desire is entirely destroyed, are called *Arhats.* At his death, the Arhat is never reincarnated; he invariably attains Nirvana, the world of *cause,* in which all deceptive effects or delusions of our senses disappear.

The *metempsychosis* was a succession of disciplines through refuge-heavens* to work off the exterior mind, or soul,† *that principle that lives* from *Karma* and the Skandhas (groups). It is the latter, the metaphysical personations of the "deeds" of man, whether good or bad, which, after the death of the body, incarnate themselves, so to say, and form their many invisible but never-dying compounds into a new body, or rather into an ethereal being, the *double* of what man was *morally.* It is the astral body of the kabalist and the "incarnated deeds" which form the new sentient self, as his *Ahancara* (the ego, self-consciousness),‡ can never perish, for it is immortal *per se* as a spirit; hence the sufferings of the newly-born *self* till he rids himself of every earthly thought, desire, and passion. Thus the disembodied *Ego,* through this sole undying desire in him, unconsciously furnishes the conditions of his successive self-procreations in various forms, which depend on his mental state and *Karma,* the good or bad deeds of his preceding existence, commonly called "merit and demerit."

The doctrine of *Metempsychosis* has been abundantly ridiculed by men of science and rejected by theologians, yet if it had been properly understood in its application to the indestructibility of matter and the immortality of spirit, it would have been perceived that it is a sublime conception. If the Pythagorean metempsychosis should be thoroughly explained and compared with the modern theory of evolution it would be found to supply every "missing link" in the chain of the latter. There was not a philosopher of any notoriety who did not hold to this doctrine, as taught by the Brahmans, Buddhists, and later by the Pythagoreans.

NOTE.—The volume and page references to Isis Unveiled, from which the foregoing article is compiled, are, in the order of the excerpts, as follows:—i, vi; ii, 116-17; ii, 320; i, 316-17; i, 328; i, 290; i, 289; i, 346; ii, 286-87; ii, 320; i, 8-9; i, 12.

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* Devachanic interludes.—EDITORS THEOSOPHY.
† The Personality last lived.—EDITORS THEOSOPHY.
‡ Atma-Buddhi-Manas.—EDITORS THEOSOPHY.

ELEMENTALS*

By H. P. Blavatsky.

(*Continued.*)

ANOTHER class are those elemental beings which will never evolve into human beings in the present Manvantara, but occupy, as it were, a specific step of the ladder of being, and, by comparison with the others, may properly be called nature-spirits, or cosmic agents of nature, each being confined to its own element and never transgressing the bounds of others. These are what Tertullian called the "princes of the powers of the air."

In the teachings of Eastern Kabalists, and of the Western Rosicrucians and Alchemists, they are spoken of as the creatures evolved in and from the four kingdoms of earth, air, fire and water, and are respectively called gnomes, sylphs, salamanders and undines. Forces of nature, they will either operate effects as the servile agents of general law, or may be employed, as shown above, by the disembodied spirits—whether pure or impure—and by living adepts of magic and sorcery, to produce desired phenomenal results. Such beings never become men.[1]

Under the general designation of fairies, and fays, these spirits of the elements appear in the myths, fables, traditions, or poetry of all nations, ancient and modern. Their names are legion—peris, devs, djins, sylvans, satyrs, fauns, elves, dwarfs, trolls, norns, nisses, kobolds, brownies, necks, stromkarls, undines, nixies, goblins, ponkes, banshees, kelpies, pixies, moss people, good people, good neighbours, wild women, men of peace, white ladies—and many more. They have been seen, feared, blessed, banned, and invoked in every quarter of the globe and in every age. Shall we then concede that *all* who have met them were hallucinated?

These Elementals are the principal agents of disembodied but *never visible* "shells" taken for spirits at *séances,* and are, as shown above, the producers of all the phenomena except the subjective.

In the course of this article we will adopt the term "Elemental" to designate only these nature-spirits, attaching it to no other spirit or monad that has been embodied in human form. Elementals, as said already, have no form, and in trying to de-

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* This article first appeared in *Lucifer* for September, 1893.

[1] Persons who believe in clairvoyant power, but are disposed to discredit the existence of any other spirits in nature than disembodied human spirits, will be interested in an account of certain clairvoyant observations which appeared in the London *Spiritualist* of June 29th, 1877. A thunderstorm approaching, the seeress saw "a bright spirit emerge from a dark cloud and pass with lightning speed across the sky, and, a few minutes after, a diagonal line of dark spirits in the clouds." These are the Maruts of the Vedas.

The well-known lecturer, author, and clairvoyant, Mrs. Emma Hardinge Britten, has published accounts of her frequent experiences with these elemental spirits. If Spiritualists will accept her "spiritual" experience they can hardly reject her evidence in favour of the occult theories.

scribe what they are, it is better to say that they are "*centres* of force" having instinctive desires, but no consciousness, as we understand it. Hence their acts may be good or bad indifferently.

This class is believed to possess but one of the three chief attributes of man. They have neither immortal spirits nor tangible bodies; only astral forms, which partake, to a distinguishing degree, of the element to which they belong and also of the ether. They are a combination of sublimated matter and a rudimental mind. Some remain throughout several cycles changeless, but still have no separate individuality, acting collectively, so to say. Others, of certain elements and species, change form under a fixed law which Kabalists explain. The most solid of their bodies is ordinarily just immaterial enough to escape perception by our physical eyesight, but not so unsubstantial but that they can be perfectly recognized by the inner or clairvoyant vision. They not only exist and can all live in ether, but can handle and direct it for the production of physical effects, as readily as we can compress air or water for the same purpose by pneumatic and hydraulic apparatus; in which occupation they are readily helped by the "human elementaries," or the "shells." More than this; they can so condense it as to make for themselves tangible bodies, which by their Protean powers they can cause to assume such likeness as they choose, by taking as their models the portraits they find stamped in the memory of the persons present. It is not necessary that the sitter should be thinking at the moment of the one represented. His image may have faded many years before. The mind receives indelible impression even from chance acquaintances or persons encountered but once. As a few seconds' exposure of the sensitized photograph plate is all that is requisite to preserve indefinitely the image of the sitter, so is it with the mind.

According to the doctrine of Proclus, the uppermost regions from the Zenith of the Universe to the Moon belonged to the Gods or Planetary Spirits, according to their hierarchies and classes. The highest among them were the twelve Huper-ouranioi, or Supercelestial Gods, with whole legions of subordinate Daimons at their command. They are followed next in rank and power by the Egkosmioi, the Inter-cosmic Gods, each of these presiding over a great number of Daimons, to whom they impart their power and change it from one to another at will. These are evidently the personified forces of nature in their mutual correlation, the latter being represented by the third class, or the Elementals we have just described.

Further on he shows, on the principle of the Hermetic axiom—of types, and prototypes—that the lower spheres have their subdivisions and classes of beings as well as the upper celestial ones, the former being always subordinate to the higher ones. He held that the four elements are all filled with Daimons, main-

taining with Aristotle that the universe is full, and that there is no void in nature. The Daimons of the earth, air, fire, and water are of an elastic, ethereal, semi-corporeal essence. It is these classes which officiate as intermediate agents between the Gods and men. Although lower in intelligence than the *sixth* order of the higher Daimons, these beings preside directly over the elements and organic life. They direct the growth, the inflorescence, the properties, and various changes of plants. They are the personified ideas or virtues shed from the heavenly Hylê into the inorganic matter; and, as the vegetable kingdom is one remove higher than the mineral, these emanations from the celestial Gods take form and being in the plant, they become its *soul*. It is that which Aristotle's doctrine terms the *form* in the three principles of natural bodies, classified by him as privation, matter, and form. His philosophy teaches that besides the original matter, another principle is necessary to complete the triune nature of every particle, and this is form; an invisible, but still, in an ontological sense of the word, a substantial being, really distinct from matter proper. Thus, in an animal or a plant—besides the bones, the flesh, the nerves, the brains, and the blood, in the former; and besides the pulpy matter, tissues, fibres, and juice in the latter, which blood and juice, by circulating through the veins and fibres, nourishes all parts of both animal and plant; and besides the animal spirits, which are the principles of motion, and the chemical energy which is transformed into vital force in the green leaf—there must be a substantial form, which Aristotle called in the horse, the horse's *soul;* Proclus, the *daimon* of every mineral, plant, or animal, and the mediæval philosophers, the *elementary spirits* of the four kingdoms.

All this is held in our century as "poetical metaphysics" and gross superstition. Still on strictly ontological principles, there is, in these old hypotheses, some shadow of probability, some clue to the perplexing missing links of exact science. The latter has become so dogmatic of late, that all that lies beyond the ken of *inductive* science is termed imaginary; and we find Professor Joseph Le Conte stating that some of the best scientists "ridicule the use of the term 'vital force,' or vitality, as a *remnant of superstition.*"[1] De Candolle suggests the term "vital movement," instead of vital force;[2] thus preparing for a final scientific leap which will transform the immortal, thinking man, into an automaton with clock-work inside him. "But," objects Le Conte, "can we conceive of movement without force? And if the movement is peculiar, so also is the *form of force.*"

In the Jewish Kabalah, the nature-spirits were known under the general name of Shedim, and divided into four classes. The Hindûs call them Bhûtas and Devas, and the Persians called them

[1] *Correlation of Vital with Chemical and Physical Forces,* by J. Le Conte.
[2] *Archives des Sciences,* xiv. 345. December, 1872.

all Devs; the Greeks instinctively designated them as Daimons; the Egyptians knew them as Afrites. The ancient Mexicans, says Kaiser, believed in numerous spirit-abodes, into one of which the shades of innocent children were placed until final disposal; into another, situated in the sun, ascended the valiant souls of heroes; while the hideous spectres of incorrigible sinners were sentenced to wander and despair in subterranean caves, held in the bonds of the earth-atmosphere, unwilling and unable to liberate themselves. This proves pretty clearly that the "ancient" Mexicans knew something of the doctrines of Kâma Loca. These passed their time in communicating with mortals, and frightening those who could see them. Some of the African tribes know them as Yowahoos. In the Indian Pantheon, as we have often remarked, there are no less than 330,000,000 of various kinds of spirits, including Elementals, some of which were termed by the Brâhmans, Daityas. These beings are known by the adepts to be attracted toward certain quarters of the heavens by something of the same mysterious property which makes the magnetic needle turn toward the north, and certain plants to obey the same attraction. If we will only bear in mind the fact that the rushing of planets through space must create as absolute a disturbance in the plastic and attenuated medium of the ether, as the passage of a cannon shot does in the air, or that of a steamer in the water, and on a cosmic scale, we can understand that certain planetary aspects, admitting our premises to be true, may produce much more violent agitation and cause much stronger currents to flow in a given direction than others. We can also see why, by such various aspects of the stars, shoals of friendly or hostile Elementals might be poured in upon our atmosphere, or some particular portion of it, and make the fact appreciable by the effects which ensue. If our royal astronomers are able, at times, to predict cataclysms, such as earthquakes and inundations, the Indian astrologers and mathematicians can do so, and have so done, with far more precision and correctness, though they act on lines which to the modern sceptic appear ridiculously absurd. The various races of spirits are also believed to have a special sympathy with certain human temperaments, and to more readily exert power over such than others. Thus, a bilious, lymphatic, nervous, or sanguine person would be affected favourably or otherwise by conditions of the astral light, resulting from the different aspects of the planetary bodies. Having reached this general principle, after recorded observations extending over an indefinite series of years, or ages, the adept astrologer would require only to know what the planetary aspects were at a given anterior date, and to apply his knowledge of the succeeding changes in the heavenly bodies, to be able to trace, with approximate accuracy, the varying fortunes of the personage whose horoscope was required, and even to predict the future. The accuracy

of the horoscope would depend, of course, no less upon the astrologer's astronomical erudition than upon his knowledge of the occult forces and races of nature.

Pythagoras taught that the entire universe is one vast series of mathematically correct combinations. Plato shows the Deity geometrizing. The world is sustained by the same law of equilibrium and harmony upon which it was built. The centripetal force could not manifest itself without the centrifugal in the harmonious revolutions of the spheres; all forms are the product of this dual force in nature. Thus, to illustrate our case, we may designate the spirit as the centrifugal, and the soul as the centripetal, spiritual energies. When in perfect harmony, both forces produce one result; break or damage the centripetal motion of the earthly soul tending toward the center which attracts it; arrest its progress by clogging it with a heavier weight of matter than it can bear, and the harmony of the whole, which was its life, is destroyed. Individual life can only be continued if sustained by this two-fold force. The least deviation from harmony damages it; when it is destroyed beyond redemption, the forces separate and the form is gradually annihilated. After the death of the depraved and the wicked, arrives the critical moment. If during life the ultimate and desperate effort of the inner self to reunite itself with the faintly-glimmering ray of its divine monad is neglected; if this ray is allowed to be more and more shut out by the thickening crust of matter, the soul, once freed from the body, follows its earthly attractions, and is magnetically drawn into and held within the dense fogs of the material atmosphere of the Kâma Loka. Then it begins to sink lower and lower, until it finds itself, when returned to consciousness, in what the ancients termed Hades, and we—Avîchi. The annihilation of such a soul is never instantaneous; it may last centuries, perhaps; for nature never proceeds by jumps and starts, and the astral soul of the personality being formed of elements, the law of evolution must bide its time. Then begins the fearful law of compensation, the Yin-youan of the Buddhist initiates.

This class of spirits are called the "terrestrial," or "*earthly* elementaries," in contradistinction to the other classes, as we have shown in the beginning. But there is another and still more dangerous class. In the East, they are known as the "Brothers of the Shadow," living men possessed by the earth-bound elementaries; at times—their *masters*, but ever in the long run falling victims to these terrible beings. In Sikkhim and Tibet they are called Dug-pas (red-caps), in contradistinction to the Geluk-pas (yellow-caps), to which latter most of the adepts belong. And here we must beg the reader not to misunderstand us. For though the whole of Bûtan and Sikkhim belongs to the old religion of the Bhons, now known generally as the Dug-pas, we do not mean to have it understood that the whole of the population is possessed, *en masse*, or that they are all sorcerers. Among

them are found as good men as anywhere else, and we speak above only of the *élite* of their Lamaseries, of a nucleus of priests, "devil-dancers," and fetish worshippers, whose dreadful and mysterious rites are utterly unknown to the greater part of the population. Thus there are two classes of these terrible "Brothers of the Shadow"—the *living* and the *dead*. Both cunning, low, vindictive, and seeking to retaliate their sufferings upon humanity, they become, until final annihilation, vampires, ghouls, and prominent actors at *séances*. These are the leading "stars," on the great spiritual stage of "materialization," which phenomenon they perform with the help of the more intelligent of the genuine-born "elemental" creatures, which hover around and welcome them with delight in their own spheres. Henry Kunrath, the great German Kabalist, in his rare work, *Amphitheatrum Sapientiæ Æternæ*, has a plate with representations of the four classes of these human "elementary spirits." Once past the threshold of the sanctuary of initiation, once that an adept has lifted the "Veil of Isis," the mysterious and jealous Goddess, he has nothing to fear; but till then he is in constant danger.

Magi and theurgic philosophers objected most severely to the "evocation of souls." "Bring her (the soul) not forth, lest in departing she retain something," says Psellus. "It becomes you not to behold them *before your body is initiated*, since, by always alluring, they seduce the souls of the uninitiated"—says the same philosopher, in another passage.

They objected to it for several good reasons. 1. "It is extremely difficult to distinguish a good Daimon from a bad one," says Iamblichus. 2. If the shell of a good man succeeds in penetrating the density of the earth's atmosphere—always oppressive to it, often hateful—still there is a danger that it cannot avoid; the soul is unable to come into proximity with the material world without that on "departing, she *retains* something," that is to say, she contaminates her purity, for which she has to suffer more or less after her departure. Therefore, the true theurgist will avoid causing any more suffering to this pure denizen of the higher sphere than is absolutely required by the interests of humanity. It is only the practitioners of black magic—such as the Dug-pas of Bhûtan and Sikkhim—who compel the presence, by the powerful incantations of necromancy, of the tainted souls of such as have lived bad lives, and are ready to aid their selfish designs.

Of intercourse with the Augœides, through the mediumistic powers of *subjective* mediums, we elsewhere speak.

The theurgists employed chemicals and mineral substances to chase away evil spirits. Of the latter, a stone called Mnizurin was one of the most powerful agents. "When you shall see a *terrestrial* Daimon approaching, exclaim, and sacrifice the stone Mnizurin"—exclaims a Zoroastrian Oracle (Psel., 40).

These "Daimons" seek to introduce themselves into the bodies of the simple-minded and idiots, and remain there until dislodged therefrom by a powerful and *pure* will. Jesus, Apollonius, and some of the apostles, had the power to cast out "devils," by purifying the atmosphere *within* and *without* the patient, so as to force the unwelcome tenant to flight. Certain volatile salts are particularly obnoxious to them; Zoroaster is corroborated in this by Mr. C. F. Varley, and ancient science is justified by modern. The effect of some chemicals used in a saucer and placed under the bed, by Mr. Varley, of London,[1] for the purpose of keeping away some disagreeable physical phenomena at night, are corroborative of this great truth. Pure or even simply inoffensive human spirits fear nothing, for having rid themselves of *terrestrial* matter, terrestrial compounds can affect them in no wise; such spirits are like a *breath*. Not so with the earth-bound souls and the nature-spirits.

It is for these carnal terrestrial Larvæ, degraded human spirits, that the ancient Kabalists entertained a hope of *reïncarnation*. But when, or how? At a fitting moment, and if helped by a sincere desire for his amendment and repentance by some strong, sympathizing person, or the will of an adept, or even a desire emanating from the erring spirit himself, provided it is powerful enough to make him throw off the burden of sinful matter. Losing all consciousness, the once bright monad is caught once more into the vortex of our terrestrial evolution, and repasses the subordinate kingdoms, and again breathes as a living child. To compute the time necessary for the completion of this process would be impossible. Since there is no perception of time in eternity, the attempt would be a mere waste of labour.

Speaking of the elementary, Porphyry says:

These invisible beings have been receiving from men honours as gods; . . . a universal belief makes them capable of becoming very malevolent; it proves that their wrath is kindled against those who neglect to offer them a legitimate worship.[2]

Homer describes them in the following terms:

Our gods appear to us when we offer them sacrifice . . . *sitting themselves at our tables, they partake of our festival meals.* Whenever they meet on his travels a solitary Phœnician, they *serve to him as guides,* and otherwise manifest their presence.

[1] Mr. Cromwell F. Varley, the well-known electrician of the Atlantic Cable Company, communicates the result of his observations, in the course of a debate at the Psychological Society of Great Britain, which is reported in the *Spiritualist* (London, April 14th, 1876, pp. 174, 175). He thought that the effect of free nitric acid in the atmosphere was able to drive away what he calls "unpleasant spirits." He thought that those who were troubled by unpleasant spirits at home, would find relief by pouring one ounce of vitriol upon two ounces of finely-powdered nitre in a saucer and putting the mixture under the bed. Here is a scientist, whose reputation extends over two continents, who gives a recipe to drive away bad spirits! And yet the general public mocks at as a "superstition" the herbs and incenses employed by Hindus, Chinese, Africans, and other races to accomplish the self-same purpose!

[2] "Of Sacrifices to Gods and Daimons," chap. ii.

We can say that *our piety* approaches us to them as much as crime and bloodshed unite the Cyclopes and the ferocious race of Giants.[1]

The latter proves these Gods were kind and beneficent Daimons, and that, whether they were *disembodied* spirits or elemental beings, they were no "devils."

The language of Porphyry, who was himself a direct disciple of Plotinus, is still more explicit as to the nature of those spirits.

Daimons are invisible; but they know *how to clothe themselves* with forms and configurations subjected to numerous variations, which can be explained by their nature *having much of the corporeal in itself.* Their abode is in the neighbourhood of the earth . . . and *when they can escape the vigilance of the good Daimons, there is no mischief they will not dare commit.* One day they will employ brute force; another, *cunning.*[2]

Further, he says:

It is a child's play for them to arouse in us vile passions, to impart to societies and nations turbulent doctrines, provoking wars, seditions, and other public calamities, and then tell you "that all of these are the work of the gods." . . . These spirits pass their time in cheating and deceiving mortals, creating around them illusions and prodigies; *their greatest ambition* is to pass as *gods* and *souls* (disembodied spirits).[3]

Iamblichus, the great theurgist of the Neoplatonic school, a man skilled in sacred magic, teaches that:

Good Daimons appear to us *in reality,* while the bad ones can manifest themselves but under the *shadowy forms of phantoms.*

Further, he corroborates Porphyry, and tells how that:

The *good ones fear not the light,* while the *wicked ones require darkness* . . . The sensations they excite in us make us believe in the presence and reality of things they show, though these things be absent.[4]

Even the most practised theurgists sometimes found danger in their dealings with certain elementaries, and we have Iamblichus stating that:

The gods, the angels, and the Daimons, as well as the *souls,* may be summoned through evocation and prayer. . . . But when, during theurgic operations, a mistake is made, beware! Do not imagine that you are communicating with beneficent divinities, who have answered your earnest prayer; no, for they are bad Daimons, only under the guise of good ones! For the ele-

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[1] *Odyssey,* vii.
[2] Porphyry, "Of Sacrifices to Gods and Daimons," chap. ii.
[3] *Ibid.*
[4] Iamblichus, *De Mysteriis Egyptorum.*

mentaries often clothe themselves with the similitude of the good, and assume a rank very much superior to that they really occupy. Their boasting betrays them.[1]

The ancients, who named but four elements, made of ether a fifth. On account of its essence being made divine by the unseen presence, it was considered as a medium between this world and the next. They held that when the directing intelligences retired from any portion of ether, one of the four kingdoms which they are bound to superintend, the space was left in possession of *evil*. An adept who prepared to converse with the "invisibles," had to know his ritual well, and be perfectly acquainted with the conditions required for the perfect equilibrium of the four elements in the astral light. First of all, he must purify the essence, and within the circle in which he sought to attract the pure spirits, equilibrize the elements, so as to prevent the ingress of the Elementals into their respective spheres. But woe to the imprudent enquirer who ignorantly trespasses upon forbidden ground; danger will beset him at every step. He evokes powers that he cannot control; he arouses sentries which allow only their masters to pass. For, in the words of the immortal Rosicrucian:

Once that thou hast resolved to become a coöperator with the spirit of the *living* God, take care not to hinder Him in His work; for, if thy heat exceeds the natural proportion, thou hast stirr'd the wrath of the *moyst*[2] *natures,* and they will stand up against the *central fire,* and the central fire against them, and there will be a terrible division in the *chaos.*[3]

The spirit of harmony and union will depart from the elements, disturbed by the imprudent hand; and the currents of blind forces will become immediately infested by numberless creatures of matter and instinct—the bad demons of the theurgists, the devils of theology; the gnomes, salamanders, sylphs, and undines will assail the rash performer under multifarious aërial forms. Unable to invent anything, they will search your memory to its very depths; hence the nervous exhaustion and mental oppression of certain sensitive natures at spiritual circles. The Elementals will bring to light long-forgotten remembrances of the past; forms,

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[1] *Ibid.,* "On the Difference between the Daimons, the Souls," etc.

[2] We give the spelling and words of this Kabalist, who lived and published his works in the seventeenth century. Generally he is considered as one of the most famous alchemists among the Hermetic philosophers.

[3] The most positive of materialistic philosophers agree that all that exists was evolved from ether; hence, air, water, earth, and fire, the four primordial elements must also proceed from ether and chaos the first *duad;* all the imponderables, whether now known or unknown, proceed from the same source. Now, if there is a spiritual essence in matter, and that essence forces it to shape itself into millions of individual forms, why is it illogical to assert that each of these spiritual kingdoms in nature is peopled with beings evolved out of its own material? Chemistry teaches us that in man's body there are air, water, earth, and heat, or fire—*air* is present in its components; *water* in the secretions; *earth* in the inorganic constituents; and *fire* in the animal heat. The Kabalist knows by experience that an elemental spirit contains only one of these, and that each one of the four kingdoms has its own peculiar elemental spirits; man being higher than they, the law of evolution finds its illustration in the combination of all four in him.

images, sweet mementoes, and familiar sentences, long since faded from our own remembrance, but vividly preserved in the inscrutable depths of our memory and on the astral tablets of the imperishable "Book of Life."

The author of the Homoiomerian system of philosophy, Anaxagoras of Clazomene, firmly believed that the spiritual prototypes of all things, as well as their elements, were to be found in the boundless ether, where they were generated, whence they evolved, and whither they returned from earth. In common with the Hindûs who had personified their Akâsha, and made of it a deific entity, the Greeks and Latins had deified Æther. Virgil calls Zeus, Pater Omnipotens Æther,[1] Magnus, the Great God, Ether.

These beings, the elemental spirits of the Kabalists,[2] are those whom the Christian clergy denounce as "devils," the enemies of mankind!

(*To be concluded.*)

WORDS OF WISDOM*

There are eight original mountains, and seven seas—*Brahma, Indra, the Sun,* and *Kisdra.* These are permanent, not thou, not I, not this or that people. What, therefore, should occasion our sorrow?

In thee, in me, in every other, *Vishnu* resides; in vain art thou angry with me, not bearing my approach; this is perfectly true, all must be esteemed equal; be not, therefore, proud of a magnificent palace.

Let every dawn of morning be to you as the beginning of life, and every setting sun be to you as its close: then let every one of these short lives leave its sure record of some kindly thing done for others, some goodly strength or knowledge gained for yourselves.

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[1] Virgil, *Georgica,* book II.

[2] Porphyry and other philosophers explain the nature of the *dwellers.* They are mischievous and deceitful, though some of them are perfectly gentle and harmless, but so weak as to have the greatest difficulty in communicating with mortals whose company they seek incessantly. The former are not wicked through intelligent malice. The law of spiritual evolution not having yet developed their instinct into intelligence, whose highest light belongs but to immortal spirits, their powers of reasoning are in a latent state, and, therefore, they themselves, irresponsible.

But the Latin Church contradicts the Kabalists. St. Augustine has even a discussion on that account with Porphyry, the Neoplatonist. "These spirits," he says, "are deceitful, *not by their nature,* as Porphyry, the theurgist, will have it, but through malice. They pass themselves off for *gods* and for the *souls of the defunct*" (*Civit. Dei,* x. 2). So far Porphyry agrees with him; "but they do not claim to be *demons* [read devils], for they are such in reality!"—adds the Bishop of Hippo. So far, so good, and he is right there. But then, under what class should we place the men *without heads,* whom Augustine wishes us to believe he saw himself; or the satyrs of St. Jerome, which he asserts were exhibited for a considerable length of time at Alexandria? They were, he tells us, "men with the legs and tails of goats"; and, if we may believe him, one of these satyrs was actually *pickled* and sent in a cask to the Emperor Constantine!!!

* These Proverbs were printed by H. P. Blavatsky in *Lucifer* for May, 1890. The title used is our own.—ED. THEOSOPHY.

ECHOES FROM THE ORIENT

(Continued.)

IX.

IN dealing with these doctrines one is compelled now and then to greatly extend the scope and meaning of many English words. The word "race" is one of these. In the Theosophical scheme, as given out by the sages of the East, seven great races are spoken of. Each one of these includes all the different so-called races of our modern ethnology. Hence the necessity for having seven great root-races, sub-races, family races, and countless offshoot races. The root-race sends off sub-races, and these divide into family groups; all, however, being included in the great root-race then undergoing development.

The appearance of these great root-races is always just when the world's development permits. When the globe was forming, the first root-race was more or less ethereal and had no such body as we now inhabit. The cosmic environment became more dense and the second race appeared, soon after which the first wholly disappeared. Then the third came on the scene, after an immense lapse of time, during which the second had been developing the bodies needed for the third. At the coming of the fourth root-race it is said that the present human form was evolved, although gigantic and in some respects different from our own. It is from this point—the fourth race—that the Theosophical system begins to speak of man as such.

The old book quoted by Mme. Blavatsky has it in this wise:

"Thus two by two on the seven zones the third race gave birth to the fourth;" and,

"The first race on every zone was moon-colored; the second, yellow, like gold; the third, red; the fourth, brown, which became black with sin."

Topinard, in his *Anthropology,* gives support to this, as he says that there are three fundamental colors in the human organism—red, yellow and black. The brown race, which became black with sin, refers to the Atlantean sorcerer race of which I spoke in my last; its awfully evil practices, both mental and physical, having produced a change in the color of the skin.

The evolution of these seven great races covers many millions of years, and it must not be forgotten that when the new race is fully evolved the preceding race disappears, as the monads in it have been gradually reïncarnated in the bodies of the new race. The present root-race to which we belong, no matter what the sub-race or family we may be in, is the fifth. It became a separate, distinct and completely-defined race about one million years ago, and has yet many more years to serve before the sixth will be ushered in. This fifth race includes also all the nations in Europe, as they together form a family race and are not to be divided off from each other.

Now, the process of forming the foundation, or great spinal column, for that race which is to usher in the sixth, and which I said is now going on in the Americas, is a slow process for us. Obliged as we are by our inability to judge or to count except by relativity, the gradual coming together of nations and the fusion of their offspring over and over again so as to bring forth something new in the human line, is so gradual as to seem almost without progress. But this change and evolution go on nevertheless, and a very careful observer can see evidences of it. One fact deserves attention. It is the inventive faculty displayed by Americans. This is not accorded much force by our scientists, but the Occultist sees in it an evidence that the brains of these inventors are more open to influences and pictures from the astral world than are the brains of the older nations. Reports have been brought to me by competent persons of children, boys and girls, who were born with most abnormal faculties of speech, or memory or otherwise, and some such cases I have seen myself. All of these occur in America, and many of them in the West. There is more nervousness here than in the older nations. This is accounted for by the hurry and rush of our civilization; but such an explanation really explains nothing, because the question yet remains, "Why is there such hurry and push and change in the United States?" Such ordinary arguments go in a circle, since they leave out of sight the fundamental reason, so familiar to the Theosophist, that it is human evolution going on right before our eyes in accordance with cyclic laws.

The Theosophical Adepts believe in evolution, but not that sort which claims an ape as our ancestor. Their great and comprehensive system is quite able to account for rudimentary muscles and traces of organs found complete only in the animal kingdom without having to call a pithecoid ape our father, for they show the gradual process of building the temple for the use of the divine Ego, proceeding ceaselessly, and in silence, through ages upon ages, winding in and out among all the forms in nature in every kingdom, from the mineral up to the highest. This is the real explanation of the old Jewish, Masonic and archaic saying that the temple of the Lord is not made with hands and that no sound of building is heard in it.

X.

It is well now to say, more definitely than I have as yet, a few words of the two classes of beings, one of which has been much spoken of in Theosophical literature, and also by those on the outside who write of the subject either in seriousness or in ridicule. These two classes of exalted personages are the Mahâtmas and Nirmânakâyas.

In respect to the Mahâtmas, a great many wrong notions have currency, not only with the public, but as well with Theosophists in all parts of the world.

In the early days of the Theosophical Society the name Mahâtma was not in use here, but the title then was "Brothers." This referred to the fact that they were a band of men who belonged to a brotherhood in the East. The most wonderful powers and, at times, the most extraordinary motives were attributed to them by those who believed in their existence.

They could pass to all parts of the world in the twinkling of an eye. Across the great distance that India is from here they could precipitate letters to their friends and disciples in New York. Many thought that if this were done it was only for amusement; others looked at it in the light of a test for the faithful, while still others often supposed Mahâtmas acted thus for pure love of exercising their power. The Spiritualists, some of whom believed that Mme. Blavatsky really did the wonderful things told of her, said that she was only a medium, pure and simple, and that her Brothers were familiar spooks of séance rooms. Meanwhile the press in general laughed, and Mme. Blavatsky and her Theosophical friends went on doing their work and never gave up their belief in the Brothers, who after a few years came to be called Mahâtmas. Indiscriminately with Mahâtma the word Adept has been used to describe the same beings, so that we have these two titles made use of without accuracy and in a misleading fashion.

The word Adept signifies proficiency, and is not uncommon, so that, when using it, some description is necessary if it is to be applied to the Brothers. For that reason I used Theosophical Adepts in a previous paper. A Mahâtma is not only an Adept, but much more. The etymology of it will make the matter clearer, the word being strictly Sanskrit, from *maha,* great, and *âtma,* soul —hence Great Soul. This does not mean a noble-hearted man merely, but a perfected being, one who has attained to the state often described by mystics and held by scientific men to be an impossibility, when time and space are no obstacles to sight, to action, to knowledge or to consciousness. Hence they are said to be able to perform the extraordinary feats related by various persons, and also to possess information of a decidedly practical character concerning the laws of nature, including that mystery for science—the meaning, operation and constitution of life itself—and concerning the genesis of this planet as well as the races upon it. These large claims have given rise to the chief complaint brought forward against the Theosophical Adepts by those writers outside of the Society who have taken the subject up—that they remain, if they exist at all, in a state of cold and selfish quietude, seeing the misery and hearing the groans of the world, yet refusing to hold out a helping hand except to a favored few; possessing knowledge of scientific principles, or of medicinal preparations, and yet keeping it back from learned men or wealthy capitalists who desire to advance commerce while they turn an honest penny. Although, for one, I firmly believe, upon evidence given me, in all that is claimed for these Adepts, I declare groundless the complaint ad-

vanced, knowing it to be due to a want of knowledge of those who are impugned.

Adepts and Mahâtmas are not a miraculous growth, nor the selfish successors of some who, accidentally stumbling upon great truths, transmitted them to adherents under patent rights. They are human beings trained, developed, cultivated through not only a life but long series of lives, always under evolutionary laws and quite in accord with what we see among men of the world or of science. Just as a Tyndall is greater than a savage, though still a man, so is the Mahâtma, not ceasing to be human, still greater than a Tyndall. The Mahâtma-Adept is a natural growth, and not produced by any miracle; the process by which he so becomes may be to us an unfamiliar one, but it is in the strict order of nature.

Some years ago a well-known Anglo-Indian, writing to the Theosophical Adepts, queried if they had ever made any mark upon the web of history, doubting that they had. The reply was that he had no bar at which to arraign them, and that they had written many an important line upon the page of human life, not only as reigning in visible shape, but down to the very latest dates when, as for many a long century before, they did their work behind the scenes. To be more explicit, these wonderful *men* have swayed the destiny of nations and are shaping events to-day. Pillars of peace and makers of war such as Bismarck, or saviors of nations such as Washington, Lincoln and Grant, owe their elevation, their singular power, and their astonishing grasp upon the right men for their purposes, not to trained intellect or long preparation in the schools of their day, but to these very unseen Adepts, who crave no honors, seek no publicity and claim no acknowledgment. Each one of these great human leaders whom I have mentioned had in his obscure years what he called premonitions of future greatness, or connection with stirring events in his native land.

Lincoln always felt that in some way he was to be an instrument for some great work, and the stray utterances of Bismarck point to silent hours, never openly referred to, when he felt an impulse pushing him to whatever of good he may have done. A long array of instances could be brought forward to show that the Adepts have made "an ineffaceable mark upon diverse eras." Even during the great uprising in India that threatened the English rule there, they saw long in advance the influence England and India would have in the affairs of the world through the very psychic and metaphysical changes of to-day, and often hastened to communicate, by their own occult and wonderful methods, the news of successes for English arms to districts and peoples in the interior who might have risen under the stimulus of imaginary reports of English disasters. At other times, vague fears were spread instantly over large masses of the Hindûs, so that England at last remained master, even though many a patriotic native desired another result. But the Adepts do not work for the praise

of men, for the ephemeral influence of a day, but for the future races and man's best and highest good.

XI.

For an exhaustive disquisition upon Adepts, Mahâtmas and Nirmânakâyas, more than a volume would be needed. The development illustrated by them is so strange to modern minds and so extraordinary in these days of general mediocrity, that the average reader fails to grasp with ease the views advanced in a condensed article; and nearly everything one would say about Adepts—to say nothing of the Nirmânakâyas—requiring full explanation of recondite laws and abstruse questions, is liable to be misunderstood, even if volumes should be written upon them. The development, conditions, powers, and function of these beings carry with them the whole scheme of evolution; for, as said by the mystics, the Mahâtma is the efflorescence of an age. The Adepts may be dimly understood to-day, the Nirmânakâyas have as yet been only passingly mentioned, and the Mahâtmas are misconceived by believers and deniers alike.

But one law governing them is easy to state and ought not to be difficult for the understanding. They do not, will not, and must not interfere with Karma; that is, however apparently deserving of help an individual may be; they will not extend it in the manner desired if his Karma does not permit it; and they would not step into the field of human thought for the purpose of bewildering humanity by an exercise of power which on all sides would be looked upon as miraculous. Some have said that if the Theosophical Adepts were to perform a few of their feats before the eyes of Europe, an immense following for them would at once arise; but such would not be the result. Instead of it there would be dogmatism and idolatry worse than have ever been, with a reäction of an injurious nature impossible to counteract.

Hypnotism—though by another name—has long been known to them. The hypnotic condition has often aided the schemes of priests and churches. To compel recognition of true doctrine is not the way of these sages, for compulsion is hypnotism. To feed a multitude with only five loaves would be easy for them; but as they never act upon sentiment but continually under the great cosmic laws, they do not advance with present material aid for the poor in their hands. But, by using their natural powers, they every day influence the world, not only among the rich and poor of Europe and America, but in every other land, so that what does come about in our lives is better than it would have been had they not had part therein.

The other class referred to—Nirmânakâyas—constantly engage in this work deemed by them greater than earthly enterprises: the betterment of the soul of man, and any other good that they can accomplish through human agents. Around them the long-disputed question of Nirvâna revolves, for all that they have

not been distinctly considered in it. For, if Max Müller's view of Nirvâna, that it is annihilation, be correct, then a Nirmânakâya is an impossibility. Paradoxically speaking, they are in and out of that state at one and the same time. They are owners of Nirvâna who refuse to accept it in order that they may help the suffering orphan, Humanity. They have followed the injunction of the *Book of the Golden Precepts:* "Step out from sunlight into shade, to make more room for others."

A greater part is taken in the history of nations by the Nirmânakâyas than anyone supposes. Some of them have under their care certain men in every nation who from their birth are destined to be great factors in the future. These they guide and guard until the appointed time. And such protégés but seldom know that such influence is about them, especially in the nineteenth century. Acknowledgment and appreciation of such great assistance are not required by the Nirmânakâyas, who work behind the veil and prepare the material for a definite end. At the same time, too, one Nirmânakâya may have many different men—or women—whom he directs. As Patanjali puts it, "In all these bodies one mind is the moving cause."

Strange, too, as it may seem, often such men as Napoleon Buonaparte are from time to time helped by them. Such a being as Napoleon could not come upon the scene fortuitously. His birth and strange powers must be in the order of nature. The far-reaching consequences going with a nature like his, unmeasurable by us, must in the eastern Theosophical philosophy be watched and provided for. If he was a wicked man, so much the worse for him; but that could never deter a Nirmânakâya from turning him to his uses. That might be by swerving him, perchance, from a path that would have plunged the world into depths of woe and been made to bring about results in after years which Napoleon never dreamed of. The fear of what the world might think of encouraging a monster at a certain point never can deter a sage who sees the end that is best. And in the life of Napoleon there are many things going to show at times an influence more powerful than he could grapple. His foolhardy march to Moscow was perhaps engineered by these silent campaigners, and also his sudden and disastrous retreat. What he could have done had he remained in France, no present historian is competent to say. The oft-doubted story of the red letter from the Red Man just when Napoleon was in a hesitating mood, may have been an encouragement at a particular juncture. "Whom the gods would destroy, they first make mad." Nor will the defeat at Waterloo be ever understood until the Nirmânakâyas give their records up.

As a change in the thought of a people who have been tending to gross atheism is one always desired by the Sages of the Wisdom Religion, it may be supposed that the wave of spiritualistic phenomena resulting now quite clearly in a tendency back to a universal acknowledgment of the soul, has been aided by the Nirmân-

akâyas. They are in it and of it; they push on the progress of a psychic deluge over great masses of people. The result is seen in the literature, the religion and the drama of to-day. Slowly but surely the tide creeps up and covers the once dry shore of Materialism, and, though priests may howl, demanding "the suppression of Theosophy with a firm hand," and a venal press may try to help them, they have neither the power nor the knowledge to produce one backward ripple, for the Master hand is guided by omniscient intelligence propelled by a gigantic force, and—*works behind the scene.*

(To be continued.)

THE THOUGHTS OF MARCUS AURELIUS ANTONINUS*

How plain does it appear that there is not another condition of life so well suited for philosophizing as this in which thou now happenest to be.

In the same degree in which a man's mind is nearer to freedom from all passion, in the same degree also is it nearer to strength; and as the sense of pain is a characteristic of weakness, so also is anger. For he who yields to pain and he who yields to anger, both are wounded and both submit. . . . . Consider how much more pain is brought on us by the anger and vexation caused by such acts (acts which disturb us) than by the acts themselves at which we are angry and vexed.

Neither in writing nor in reading wilt thou be able to lay down rules for others before thou shalt have first learned to obey rules thyself. Much more is this so in life.

See what things are in themselves, dividing them into matter, form, and purpose.

How can it be that the Gods, after having arranged all things well and benevolently for mankind, have overlooked this alone, that some men, and very good men, and men who have had most communion with the divinity . . . . . when they have once died should never exist again, but should be completely extinguished?

But if this is so, be assured that if it ought to have been otherwise the Gods would have done it. *For if it were just* it would also be possible, and if it were according to nature, nature would have had it so.

From my mother (I learned) piety, beneficence and abstinence, not only from evil deeds, but even from evil thoughts; and further, simplicity in my way of living far removed from the habits of the rich.

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* This article was first printed by H. P. Blavatsky in *Lucifer* for November, 1890.

SOME TEACHINGS OF A GERMAN MYSTIC*

V.

FROM SENSITIVE TO INITIATE.

[From the German of J. Kernning.]
Translated for The Path.

III.

Conclusion.

THE next day, when Mohrland came with the others, Caroline was calm. "How have you slept?" he asked. "The night passed fairly well, only I often felt a strong burning sensation in my feet which would not permit me to sleep."

"It is well," he remarked; "the root of your true life is taking hold; that is a good sign." He laid his hand upon her back and commanded the spirits to manifest themselves. Caroline's eyes immediately began to turn inwards, the gentle spirit sighed and the rough one began to curse. Mohrland asked in severe tones: "You evil excrescence, how much longer do you purpose to dwell in this body?"

"So long as I choose!" was the reply.

"Very well; then you shall choose to sink into yourself, and, robbed of all your strength, serve instead of rule. You are one of the subordinate powers of Caroline; wherefore, then, are you so foolish as to rage against yourself? If you ruin her, then you destroy yourself in that act; but if she regains her true self, then you two can be united in her, and so go the way of life."

"Bah!" was the answer to this.

Mohrland continued: "Choose now! Either do what I say, or I cut you loose from her just as the surgeon cuts a diseased member from the body and casts it away. You are a diseased portion of her life, and you have the choice of but two ways, either to become restored to health or to be amputated."

The spirit gave vent to some howling tones and then became silent. "My dear child," said Mohrland, addressing Caroline, "you have maintained the conflict beyond my expectation! Keep on as you have begun, and soon all will be well. Now bear in mind these additional instructions: I will leave you for four weeks; remain steadfast during this time. The spirits will often attempt to regain their control; therefore be on your guard. Teach your eyes humility,—that is, direct their gaze downwards, that your brain may not be blinded by their rays. Hold your right hand two inches below your stomach and pray to God for grace. Let grace

* This article was first printed by William Q. Judge in *The Path* for September, 1888.

be your prayer. 'Give grace to thy handmaiden, thou great God!' Let this be your unceasing thought; without movements, without stirring your lips, speaking only within, standing firmly upon your feet, seeking from there the throne in your heart;[1] and then let us see if, four weeks hence, we do not sing songs of praise together."

Caroline made trial at once of the prescribed prayer and the attitude. The rough spirit attempted to manifest himself. Mohrland threatened him and said: "I command you to be still, and I tell you that, if these spookish pranks in the house are not stopped and Caroline does not gain the rest for which she is striving, then you must be cast out as the Bible directs." "Oh!" sounded in a hollow tone from the mouth of the afflicted girl, and repose was at once restored to her face and her soul.

Mohrland left the room with the others. Caroline proceeded to practise her task, but was so overpowered by sleep that she felt compelled to recline on the lounge. The physician had many things in mind about which he desired enlightenment, and so he turned to Mohrland:

"Allow me but two questions before you leave us. You appear to work simply upon the members and take no heed of the mind, the intellect, of your patient. Should she not, above all, learn to think aright?"

"How can she," was the answer, "so long as the life, out of which grows the tree of thought, is in disorder?"

"It sounds strangely, but, regarded more closely, I must say that it is the only true way. The plant cannot flourish without the right soil; on the contrary, it gradually perishes. But whence do the obsessing spirits gain power to effect such disorder in the house?"

"Through the person in whose possession they are. They compel and impel that person to actions that are often very difficult and remarkable, so that the average man concludes that it is the work of spirit hands, whereas everything is wrought by the person controlled by them."

"But what causes them to do it?" inquired the physician.

Mohrland responded: "Ask the somnambulist wherefore he wanders and often seeks the most dangerous places. The spirit compels him and gives him the requisite skill. It knows the time when it can use its instrument without the consciousness of the latter, and its will must be obeyed without the instrument's knowing it or reflecting about it. Believe me! All things exist *within* man, not *without*, and in the event of the most horrible ghostly doings, even their most manifold manifestations, only they are enabled to see them, to witness their doings, whose spiritual powers have been excited, and who, for the time-being, are in a kind of dream or clairvoyant condition."

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[1] Note the passage in Gates of Gold where it speaks of the pure, the abstract flame being enthroned in the heart of man.

"If that were the case, then man has only to study himself in order to become cognizant of all phenomena peculiar to his kind, and thereby attain the highest knowledge."

"Do you believe that any other way is possible?" asked Mohrland. "Must you, in order to know a certain species of tree, analyze all the individuals of that species? To be sure not; one suffices. This, however, must be examined from root to crown, from the surface of the bark to the center of the pith, and thereby knowledge of the entire species is gained. What is done beyond this consists simply in the comparison of one with another, a process which is impossible without the thorough knowledge of one example, but which, without that knowledge, is attended with difficulty."

"But the knowledge of man is something different from a knowledge of plants."

"To be sure," said Mohrland, "in so far as man is a different being; but the knowledge can be attained after the above method. In every individual are found all the characters of the species; each is but a repetition of the other; and we must therefore limit ourselves to the study of that unit which is given us to study. Man is not lord of another, but only of himself, and therefore he can only know others through himself. The matter is as plain as that two and two make four. If, however, we do not perceive this truth so easily as we should, it comes from the custom which we have acquired of looking to others instead of to ourselves; others, however, show us only what they choose to show, and therefore lead us to error instead of truth."

"I comprehend," said the physician, "and see that you are right; indeed, must be right if the investigation of human nature is, after all, possible."

"It is possible; for that, in place of proof, you have first my word. But I now must prepare to go. I leave the patient in your charge. Bodily ills, pains in the teeth and ears, will appear, but undertake no radical cure and content yourself with alleviating treatment."

Mohrland departed the same day. Caroline was pretty free from the trouble of her ghostly guests the first day. She practised the exercises prescribed by Mohrland, and in the course of a fortnight she detected their effect; her heart gained in strength, she became more receptive of external life; but a roaring sound began to be heard in her ears, and violent pains coursed through her lower jaw as though fire were raging there. The spirits now began to bestir themselves again, but in spite of her suffering she succeeded for the most part in resisting their attacks. At night her sleep became interrupted by an audible knocking and other noises. Several times she was driven from her bed to walk in her sleep. But the spirits had to a great degree lost their old-time foresight, for Caroline's sleep-walking was observed by various

other persons who witnessed her do some most remarkable things. When asked concerning these on the mornings following, she remembered nothing whatever of what she had done.

"Mohrland is right," said the physician after several such occurrences, "I now believe that in these matters he possesses more knowledge than we, with our vague systems, and that his doctrine, to seek all things within ourselves, is founded upon Nature."

The maladies predicted by Mohrland occurred exactly as he had said, and with much intensity. The physician followed his directions, and when Mohrland returned he found him in attendance on the patient, prescribing some remedies for the alleviation of her pain.

"I see," said Mohrland, "that my patient has been rightly occupied, else the Doctor would not be with her. What are the unbidden guests about? Are they not yet conquered?" The physician recounted what had happened during his absence.

"Good," remarked Mohrland, "we are near the attainment of our purpose." He took Caroline's hand and asked her several questions which she answered unhesitatingly and intelligently. The voice of the gentle spirit had almost entirely lost itself in that of Caroline, uniting with her natural tones. The rude spirit on the other hand, would not renounce his roughness; therefore Mohrland addressed him threateningly and promised him a miserable end. "You are unworthy to remain in life," said he; "therefore I bid you to abandon this house in which you have usurped a place and prepared your own doom. From this time forth all sustenance will be withdrawn from you; you shall not command a single tone or glance or movement, and when, hungering and thirsting, you can no longer contain yourself, then leave us in peace and perish in the night out of which you came!"

The spirit made all possible endeavors to resist these commands, but Mohrland looked his patient steadily in her eye, seized both her hands, and inspired her with spiritual forces wherever they might enter.

"The throne is re-established," said he, with solemnity, "and there is nothing lacking but to ascend it. Dear daughter, have courage for but a little while, and you shall see what a reward will be yours! You have learned to stand, and now you must strive to keep your place. The power thereto resides in the hands. From the finger-points proceed life-flames which nothing that is impure can resist; seek the life that is there, and, wherever anything that can harm you manifests itself, use that force as a weapon. That which I bid you learn, continue to practice; and soon your better life will have gained the victory."

Caroline listened attentively, and while he was speaking she felt that her hands and fingers were becoming alive. She made at once several trials, but thereby she became so fatigued that in the presence of Mohrland and the physician she fell into a slumber.

The former exclaimed: "You put men to shame; in a brief time you have acquired a power that astonishes me. In a few weeks you will have proceeded so far that you will have no need of my aid, but will be able to help yourself and bring your powers to ripeness."

It happened as he had said. Caroline had indeed many struggles to withstand; pains of all kinds raged throughout her body and in her bones, but she remained steadfast and said, "I will either live rightly, or not at all." Two months passed, and one evening she felt the desire to be alone that she might be left to exercise her inner activity. She suddenly felt herself so seized that the floor seemed to sway beneath her feet. She remained firm and thought, "It is, perhaps, the crisis; let all things leave me that belong not to my true being." The struggle became more violent, and at last it seemed that something loosened itself from her body and vanished in the darkness. Suddenly she felt herself growing so light that it seemed as if she had the power to rise in the air. "O Grace!", she exclaimed, "thou art ever gracious; I feel that thou hast rid me of my ill!"

The next morning she felt, without being unwell, very much weakened. "I feel so young," she said, "that I scarcely venture to stand upon my feet." This condition lasted for eight days; at last she felt herself strong again, and for the first time she went about the house in perfect health.

Mohrland, who in the meantime had been absent for two months, drove up before the house. She observed him before the carriage came around the corner, and hastened to the door to welcome him. He saw her, and laid his hand upon his heart to thank her. She lifted her hands toward heaven and said, "There is your reward; it is beyond human power to give adequate return!"

"Dear child!" he said, stepping from the carriage, "the joy that you give me is beyond description!"

"I am indeed your daughter," she responded, "for you have given me not only life, but a new existence in God. I am free from all my foes, and have the light of heaven within me."

Mohrland remained a few weeks with Ruppert to strengthen Caroline for the future, and instruct her how to recognize in its purest light the inner life that she had gained.

One forenoon, as she was engaged in spiritual contemplation, she observed that all the former illusory pictures that she had seen while in such a state appeared either very dimly or not at all. Among these appearances, however, there took shape the image of her mother and absorbed all the rest into itself. She remained long gazing upon it, and when Mohrland and the physician came to visit her she informed them of this occurrence. Mohrland exclaimed, "We have now attained our end. You have seen your ego, your 'Self,' in its origin, in the image of your mother; we may now rejoice and praise the wonders of the Creator."

The physician, who had watched the entire course of Mohrland's treatment, said, "Are these miracles that I have seen, or is this condition so in accordance with Nature that everyone can attain it and again behold himself in his original ego?"

Mohrland reached him his hand and replied: "You have, by your patience and fidelity, acquired a right to an explanation of this apparent enigma. Therefore listen:

"All religions, know you, have their source in an original state which man has forsaken and shall seek again. The Christian must suffer, must die on the cross, must be resurrected, and must gain the Kingdom. The Adamites are expelled from Paradise, and must learn with spiritual forces to make harmless the flaming sword that defends the entrance. The Egyptians cause mortals to seek the ways of life that lead out from the labyrinth. For the Greeks, Cerberus stood in the way of their entrance into Elysium. If you will consider this closely, you will find in nearly all the experiences of our patient the aforementioned conflicts; particularly, however, is the figure of Cerberus made clear by the violent spirit. Universally there are obstacles to the entrance into our real life, and so long as we are not made aware of all these, do not struggle with them and conquer them, whatever their nature may be—whether rude or gentle, kindly or revengeful, white or black—, we are still in the labyrinth, we are yet outside of Paradise, we are not in the Kingdom of Heaven, and without hope of the bliss that is promised to the warrior and victor."

"Can I also gain entrance into the better life as certainly as it has been vouchsafed in the case of Caroline?" asked the physician.

"Why not?" replied Mohrland, "The powers thereto are given, and it were a pity for you to remain outside the house. Therefore seek the entrance, and, even though it may somewhat sharply pain the older man whose being has been warped with years, nevertheless, think that no one not excepting the dweller in sin, passes through this earthly life without pain. Then why should one not endure to pass through a few storms in order to gain the certainty of life?"

The physician grasped his hand and said, "I will find the entrance, or live no more. Support me when I falter, and come to my aid, as you have to that of our patient, with spiritual powers and instruction."

He kept his word, and learned to know himself. Caroline continued to improve from day to day, and developed a rare purity of soul; she became so certain of right speech and action that she was able to give true counsel to all who sought her help, and she prepared her father for such a genial old age that in his last days of his life he said, "My daughter has called me to a genuine existence, and therein has shown me a happiness that is a part of ourselves and that can never deceive or forsake us."

AROUND THE TABLE

IT had been a very pleasant little dinner—with Mother presiding hospitably at one end of the snowy board and the Doctor rumbling comments and witticisms from the other; with Mentor quietly smiling and enjoying the chatter as he sat between Spinster and Student on one side of the table, and Big Brother assiduous in his attentions to the two fair guests whom his big bulk separated on the other side.

The talk continued unabated after finger-bowl time. Spinster prattled of a dream she had dreamed the night before—itself a vision of a dinner at which fruits were served.

"And I had such a wonderful pear," she continued, "one of those beautiful Bartlett pears that had perfectly ripened on the tree —it tasted so good!"

"Hold on there, Spinster dear," said Student. "Your imagination is running away with you. You didn't *taste* the pear in your dream, you know."

"Why I certainly did, Miss Psychology," answered Spinster, turning surprisedly to her younger sister. "I tasted it—and I *smelled* it, too, if you want to know—so there!"

"But the books say one almost never tastes in dreams, and very seldom smells," objected Student, laughing at her sister's earnestness.

"Yes, I know," broke in Big Brother, leaning forward over the table. "They say that as you tell the dream, after waking, your imagination gets to work and adds a whole lot that never happened in the dream itself."

"That sounds reasonable," said Doctor, nodding his head in agreement. "The organs of sense in the body are surely not engaged in the dream, so how could we get the differentiations they give us?"

Spinster is an emphatic little person—when she thinks she is right, at least. "But I didn't do any imaginative building about this dream at all, Doctor," she objected, "nor tell about it to anybody until just now. When I woke up this morning the whole thing was there in my head, all at once—details and all. *You* must tell them, Mentor," Spinster added, turning to her old friend who was quietly enjoying the engagement, "tell them what we were talking about the other day."

"Have you got your 'dream book' with you, Mentor?" chuckled Big Brother. "I didn't know you qualified as interpreter of dreams!"

"Not an interpreter," rejoined Mentor, amid the general laughter, "though I've been asked often enough by perplexed The-

osophists. But Theosophy does give facts about dreams and the dreaming states that are considerably in advance of our modern psychologists, with their limited range of observation—and which anybody can check up for himself."

"Well, I *did* taste that pear, didn't I, Mentor?" broke in Spinster, tenaciously holding to her point.

"Yes, you stubborn child," answered Mentor, patting her arm paternally, "no doubt you did, for we have all the senses with us when we dream."

"Why, the organs are in the body, Mentor," said Doctor aggressively, "and the body gives us nothing when we are asleep. How then can the senses act?"

"Yes, the organs are in the body, Doctor," was the answer, "but organs are not senses. The nose, ears, tongue—and so forth—are physical centres through which we gain knowledge of the different characteristics of gross matter, but the *real* organs of sense are in the astral body, into which the cells which make up our physical body are builded. The very fact that we do have experience in dreams—as wide, and wider than when we are awake, although the body itself is giving us nothing—is in itself evidence that the real organs of sense are not external, but *within*.

"Now every physical object has its astral counterpart, just as our physical bodies have theirs, and the objects that give us experience in dreams are astral objects, of course—*subjective* to us when we are awake, and acting on this plane of substance, *objective* to us when we dream, and are living and acting and experiencing on the astral plane."

"You speak with some assurance, Mentor," argued Doctor, "but it *does* sound reasonable, I must admit," he added thoughtfully.

"Why these things are known, Doctor," rejoined Mentor, "just as accurately and scientifically as you scientists know your laboratory tests—much more so in fact. You stop with physics, saying that metaphysics are out of your province—can't be 'scientifically demonstrated,' as your jargon has it. But have you ever thought that physics are born from metaphysics, so to speak; and if you expect truly to understand the former, you must pay attention first to the latter. Physics are the *effects;* in metaphysics alone will one find the *causes*—for the 'mysteries' which surround us, and which truly are 'mysteries' only to those who insist that they must remain such."

"Then dream happenings are real?" questioned Student.

"Of course they are real, child," answered Mentor, beaming at her through the spectacles that can never quite obscure the kindliness in his eyes. "Every experience of every kind is real—to the being experiencing it—no matter what plane he may be operating on. We all work in many states, on many planes of matter.

Why, the dream state, generally speaking, is one of the grossest—almost as gross as this waking physical plane we value so highly, and which most of us think, more's the pity, constitutes the whole of life. There are states so high we cannot speak of them understandingly in words, into which we go every night of our lives, waking up in the morning none the wiser—though an accurate knowledge of them, in terms of waking consciousness, is possible for all. There are states of matter so fine that we would misrepresent them if we described them in the words, 'a breath'. We operate in *all* the states, every one of us—every twenty-four hours. But remember: *we* are not these states; nor the bodies, or 'sheaths of the soul', we use while operating in the states; nor any of the experiences we have anywhere—nor all of these put together. We are the Perceiver, who experiences all—the Thinker, the Knower—Consciousness itself. In any consideration of these subjects that is the point to be laid hold of and held to firmly—we must not identify ourselves with mere 'states', if we are to understand them. They are relative; we are absolute—the One Absolute—for the power to perceive, or Consciousness itself, is the same in all."

"Tell us some more about dreams, won't you, Mentor?" asked Big Brother, as he noted that the fair guests were getting uneasy under Mentor's metaphysics. The Family is more or less able to follow the flights, but the 'stranger within our gates' now and then is often left gasping for breath.

"No time now," replied Mentor, as he noted Mother's signal to leave the table—"not if we are to have the music Spinster planned for this evening. If you want something definite, and of fascinating interest, read what Madame Blavatsky said in regard to dreams. You'll find it in the 'Transactions of the Blavatsky Lodge', written down as She gave it years ago, in London.

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Student looked it up later, as may any reader of this magazine. It will be found in the "Appendix" of the "Transactions", of which Mentor spoke, which was reprinted in THEOSOPHY for October, 1916.

A MYSTERIOUS RACE*

While travelling from the landing place—on the Madras "Buckingham Canal"—to Nellore, we were made to experience the novel sensation of a transit of fifteen miles in comfortable modern carriages each briskly dragged by a dozen of strong, merry men, whom we took for ordinary Hindus of some of

* This article was first printed by H. P. Blavatsky in *The Theosophist* for January, 1883.

the lower or Pariah caste. The contrast offered us by the sight of these noisy, apparently well-contented men to our palankin-bearers, who had just carried us for fifty-five miles across the sandy, hot plains that stretch between Padagangam on the same canal and Guntoor—as affording relief—was great. These palankin-bearers, we were told, were of the washerman's caste, and had hard times working night and day, never having regular hours for sleep, earning but a few *pice* a day, and when the *pice* had the good chance of being transformed into *annas,* existing upon the luxury of a *mud-soup* made out of husks and damaged rice, and called by them "pepper-water." Naturally enough, we regarded our human carriage-steeds as identical with the palankin-bearers. We were speedily disabused, being told by one of our Brother members—Mr. Kasava Pillai, Secretary to our Nellore Theosophical Society—that the two classes had nothing in common. The former were low caste Hindus, the latter—*Yanadhis.* The information received about this tribe was so interesting, that we now give it to our readers, as we then received it.

WHO ARE THE YANADHIS?

The word *Yanadhi* is a corruption of the word "Anathi" (Aborigines), meaning "having no beginning." The Yanadhis live mostly in the Nellore District, Madras Presidency, along the coast. They are divided into two classes: (1) *Cappala* or *Challa,* "frog-eaters," "refuse-eaters;" and (2) the Yanadhis proper, or the "good Yanadhis." The first class lives, as a rule, separated from the Sudra population of the district, and earns its living by hard work. The *Cappala* are employed to drag carts and carriages in lieu of cattle, as horses are very scarce and too expensive to maintain in this district. The second class, or *Yanadhis* proper, live partly in villages and partly in the jungles, assisting the farmers in tilling the land, as in all other agricultural occupations.

Yet both classes are renowned for their mysterious knowledge of the occult properties of nature, and are regarded as practical magicians.

Both are fond of sport and great hunters of rats and bandicoots. They catch the field-mouse by digging, and the fish by using simply their hands without the usual help of either angle or net. They belong to the Mongolian race, their colour varying from light brown to a very dark *sepia* shade. Their dress consists of a piece of cloth to tie around the head, and of another one to go around the waist. They live in small circular huts of about 8 feet in diameter, having an entrance of about 1½ p. in width. Before building the huts they describe large circles round the place where the huts are to be built, muttering certain words of magic, which are supposed to keep evil spirits, influences and snakes from approaching their dwelling places. They plant round their huts certain herbs believed to possess the virtue of keeping off venomous

reptiles. It is really astonishing to find in those little huts two dozens of persons living, for a Yanadhi rarely has less than a dozen of children. Their diet consists chiefly of rats, bandicoots, field mice, cangi, guano, and little rice—even wild roots often forming part of their food. Their diet, in a great measure, explains their physical peculiarities. Field-mice account partly for their having so many children each. They live to a good old age; and it is only very seldom that one sees a man with grey hairs. This is attributed to the starch in the cangi they daily drink, and the easy and careless lives they lead.

Their extraordinary merit consists in the intimate knowledge they possess of the occult virtues of roots, green herbs, and other plants. They can extract the virtue of these plants, and neutralize the most fatal poisons of venomous reptiles; and even very ferocious cobras are seen to sink their hoods before a certain green leaf. The names, identity and the knowledge of these plants they keep most secret. Cases of snake-bite have never been heard of among them, though they live in jungles and the most insecure places, whereas death by snake-bite is common among the higher classes. Devil possession is very seldom among their women. They extract a most efficacious *remedy*, or rather a decoction from more than a hundred different roots, and it is said to possess incalculable virtues for curing any malady.

In cases of extreme urgency and fatal sickness they consult their seer (often one for 20 or 25 families), who invokes their tutelary deity by sounding a drum, with a woman singing to it, and with a fire in front. After an hour or two he falls into a trance, or works himself into a state, during which he can tell the cause of the sickness, and prescribe a certain secret remedy, which, when paid and administered the patient is cured. It is supposed that the spirit of the deceased, whose name they have dishonoured, or the deity whom they have neglected, tells them through the medium of the seer, why they were visited with the calamity, exacts of them promise of good behaviour in future, and disappears after an advice. It is not unfrequently that men of high caste, such as Brahmins, have had recourse to them for such information, and consulted with them with advantage. *The seer grows his hair and lets no razor pass his head.* The Yanadhis shave their heads with the sharp end of a glass piece. The ceremonies of naming a child, marriage and journeys, and such other things, are likewise consulted.

They possess such an acute sense of smell, or rather sensitiveness, that they can see where a bird they require is, or where the object of their game is hiding itself. They are employed as guards and watchmen for the rare power they have in finding and tracing out a thief or a stranger from his foot-marks. Suppose a stranger visited their village at night, a Yanadhi could say that the village was visited by him (a stranger) by simply looking at the foot-steps.

ON THE LOOKOUT

Dr. Leonard Keene Hirshberg of Johns Hopkins University has written an article entitled, "Do White Corpuscles Think and Remember?" In this article he rather ridicules the majority of physicians who still hold to the idea that the brain is the sole organ of thought, and goes on to say, "white blood corpuscles, units of heart tissue, muscle-fibres and eye structures, perceive light, electricity, chemicals, touch, cold, heat, bacteria, poisons, and different colors. . . . A white blood corpuscle shows hunger, fatigue, satiation, sleepiness, pertinacity in pursuit of food, a capriciousness such as preference sometimes for beverages, at others for a vegetarian and again for a carnivorous food. . . . Muscle, eye, tongue, heart fibres, and blood corpuscles show both pleasure and pain . . . even the emotion of fear and self-defense, etc."

To the student of Theosophy this is nothing new, nor does it begin to cover the ground already known to him. While he is glad to see "discoveries?" made now and then in the darkness of materialistic concepts, which when sufficient in number may turn the minds of our scientists in the direction of the occult science of Theosophy, he cannot help wondering why minds as bright and intelligent as those who make these researches, should give no heed to the fact, so often proclaimed, that Theosophy is the science of life, the art of living, and that it provides the key to a correct solution of all the mysteries of existence. It would be interesting to know what Dr. Hirshberg infers from the facts he puts forward. Does he imagine that Man's consciousness is composed of the sum-total of the living conscious cells in his body, and that when some of those cells die, he has lost just so much of his thinking power? Or, does he realize that Man, the Thinker, exists independent of a physical body, and only uses those living cells which compose his body as an instrument to contact physical things? If the latter, why does he not say so and give his reasons for so thinking?

There is one thing that must force itself upon the open-minded researcher eventually, and this is that every form, whether we call it organic or inorganic, is an expression of life, that the universe is embodied consciousness, and that it exists for no other purpose than the evolution of Soul. But before this understanding can be had, the false and misleading course of endeavoring to comprehend Universals by delving in Particulars will have to be abandoned, and the true course adopted of "proceeding from universals to particulars," taking as the point of beginning the Three great Fundamental Truths of the Ancient Science, and holding to them as compass and key for every problem of existence.

Francis Galton's book on "Human Faculties" is arousing some attention from popular writers. The particular point being emphasized at present is the association of color with sound; and examples are given by which this instantaneous association is shown to exist in a small percentage of adults, and is not uncommon to some extent among children. We quote from an article as follows: "Mr. Galton and others have collected many similar examples, and I think that more persons possess a peculiarity of the kind than is usually supposed. Many persons refrain from speaking of it. It is without doubt an expression of the visualizing faculty. With some persons it is enormously exaggerated. . . . I am not aware that any very satisfactory explanation has been found, but Mr. Galton was of the opinion that they were hereditary. At any rate they do no harm, while the study of them may lead to important advances in psychology."

Here again is found the need of the synthetic philosophy and psychology of Theosophy. The study of isolated instances with their varying degrees of perception will never lead to an understanding. The idea of Man, as distinct from his body and faculties, will have to be adopted; it will have to be recognized that Man's essential nature is spiritual, and endowed with creative powers in the sense that it propels evolution; each unit of consciousness evolving for itself a better and better instrument as the need for that betterment is perceived. Once these ideas are grasped it is easy to understand why there are and must be differences in bodies and faculties and that the whole question of manifested powers and faculties depends upon the quality of the instruments so far evolved. Physical heredity and visualizing faculties are not causes, but effects. An understanding of Karma and Reincarnation, or Cause and its continuation—Effect, working in and upon successive bodies, will open the door to most mysteries of physical existence. Sound and color are not separate things, but different perceptions of the same rate of vibration. If it is admitted that each sound shows its appropriate color, one does not need to go very far to comprehend that every perception contains possibilities of recognition by all of our so-far developed five senses. While there may be said to be a normal development of the five senses in mankind at the present time, it cannot be denied that there are abnormal developments of one or more senses in many cases. These are evolutionary results, not freaks.

Commenting editorially upon the funeral services recently held for a foreign resident of a Southern California city, one of our leading Pacific Coast newspapers struck a really fine note of tolerance and understanding. The article bore as a title the one word, "Unity," and read as follows:

> A Christian minister and a Buddhist priest jointly officiated at the funeral services of a Japanese girl at Long Beach. The event indicates the growth of a better understanding among the followers of the greatest and best men that have ever come to earth. The doctrines of Buddha and of Jesus are similar in their ethical essence, and it is safe to assume that, had these two masters lived together in the same country and at the same time, there would have been no conflict between them, but each would have gladly indorsed the work of the other. Kindness and truth and sacrifice in the cause of the universal good are attributes shared in common by all noble spirits and, while such virtues are sometimes combined to an exalted degree in a single individual, these transcendental qualities belong exclusively to no personality, but have their common roots in the heart of the Infinite.

The colossal credulity of the human mind in general, and the awful cupidity of the many who seek to prey upon it, is often brought home to us in the perusal of some of the various publications which come to our editorial desk. The desire to gain wisdom, the search for the Soul, is an actuating impulse that is sacred and that should be reckoned with as such; but this very impulse is often taken advantage of by writers, publishers, *soi-disant* "teachers," mediums, healers, "occultists"—and others of similar ilk—through which to play their various "psychic confidence-games," for commercial gain. One would think that the various nonsensical claims made by these gentry would tell their own tale to any person of average common sense; but such does not seem to be the case. The greater and wilder the claim, the stronger and wider will public attention be gained—the methods employed seem to indicate that this premise is correct. Before us as we write is an issue of a current publication of wide circulation that is devoted to "mystery-mongering" of various stripes; and we quote some of the phrases used in the adver-

tisements which appear in it—some of them announcing books and printed matter produced by the publishers of the periodical aforesaid; others from the announcements of other advertisers:

"Would you like to *know*, actually KNOW God?"
"Know thyself thru the Mysteries of Sex!"
"Communicated data relative to submerged Atlantis. . . ."
"Stop! A Revelation. A book has been written entitled . . ."
"A Truly Inspired Book by the Highest Intelligences."
"The sane, spiritual and scientific method taught of how to unfold all psychical and supernormal powers, . . . and commune with our spirit friends."
"Its author has been out in spirit and collected facts."
"A New World Discovered by the Divine Seer."
"Psychic Clairvoyant Remedies."
"Omnipresent Healing."
"What the stars say for you."
"A Chain of Shells will bring you success and happiness."
"A Wonderful, Mystifying, Scientific Novelty."

One might continue, but the above extracts are sufficiently representative. Now is it possible that any person of average intelligence could be impressed by phrases like these? The answer is that they are, for advertisements cost money, as does the printing of books and the conduct of the "business." What will be the *Karma* of those who, wittingly or unwittingly, lead astray for money their fellow-beings who are credulously pursuing the search for knowledge?

Comment was made by the Lookout last month upon the reported great increase in church membership in the United States and figures were quoted that seemed to establish the fact. But the signs of the times indicate that church-men are in fact very uneasy over the fast waning influence of Christianity, as taught by the churches; for the war and war conditions demonstrate that the Church, as such, cannot inspire men and women to sacrifice and noble deeds in the same measure as patriotism and the love of country can. The new conditions find organized Christianity following the people, quite as usual, instead of the people following organized Christianity; and the disinterested observer is led to wonder how much longer it will be before the cumbersome old dogmatics will give up the hopeless race in which it has been at best but a lagging contender for more than half a century. Organized Christianity is now face to face with a new set of questions that have to be answered; and finds itself with no philosophy to meet the task. As *The Churchman,* of New York, remarks: "There are fresh claims that have to be met, new dilemmas that have to be faced, new truths that have to be absorbed."

An English church-man and scholar has presented a series of statements that well represent the change in conditions now confronting the Church. How they are to be met logically and comprehensively without a change of basis it is difficult to see. They were printed in *The Challenge,* of London, and are reproduced below:

"1. It is no longer a question of the relation of Christianity to agnosticism, or of theism to secularism, or of the rise of some new academic faith. A rival popular religion exists and flourishes.

"2. It is no longer a question as to what was the real history underlying the Old Testament. It is now a question, 'Are the Jews of any religious value to us at all? Is not their supposed contribution a great illusion? If it is not, what is it?'

"3. It is no longer a question merely concerning forms of Christology, ancient and modern, and of New Testament interpreta-

tion, but of whether Christ has for us in any sense the value of Go or whether he is merely a remarkable teacher of a bygone age. I other words, it is a question of the Absoluteness of Christianity.

"4. It is no longer a question, 'Which past centuries are to be th standard of faith, ceremonial, etc.?' but 'Can we look back at all?'

"5. It is no longer a question whether the visible church exist That is almost taken for granted. It is a question whether it i bound to a certain form, or whether it is an organism free to develo in the future.

"6. It is not a question whether we are to have an open or restricted Bible. It is seriously doubted whether we are to confin ourselves to the Bible at all as a unique sacred book.

"7. It is not a question whether the Sermon on the Mount con tains the essence of Christianity or not, but whether, even grante that, it is something which we still admire, and whether the large families of nations can be taught to cooperate within the area of it ideals.

"8. It is not a question whether miracles ever happened, or whe they came to an end, but whether they have ever ceased to happen.

"9. The nature of Christ's presence in the Eucharist is less subject for inquiry than the question whether Sacraments and publi worship and the observance of Sunday are necessary at all, and if w have not outgrown them why we should retain them.

"10. It is not a question whether God is Almighty in the ol popular sense of the term; for the notion of a limited God holds th field. It is a question as to the nature of his limitations. Are the self-imposed or not?"

The basis which the old Wisdom-Religion, now called Theosophy, pre sents is the only basis from which questions like these can be satisfactoril answered. We cannot hope, of course, for its full adoption; but out of th stresses of times like the present, modifications of old dogmas will com Just of what nature they will be it is impossible to say; but the genera trend and direction will be toward the simple fundamental concepts that ar basic in all religions—for the influence of Theosophy has been in the worl for a long time now—was never so strong in fact as at present—and indi rectly, if no more, it will strongly affect the changes which loom so threat eningly upon the near horizon of the Church.

The last volume of the "Wisdom of the East Series," published by E. P Dutton Company, is entitled "A Feast of Lanterns," introducing transla tions of Chinese poems, by Mr. L. Cranmer-Byng. We quote below the firs poem presented. It is from the inscription on an ancient tomb in the Fi-ki mountain district of So-Chau in the province of Kiangsu:

Mother of Pity, hear my prayer
That in the endless round of birth
No more may break my heart on earth,
Nor by the windless waters of the Blest
Weary of rest;
That drifting, drifting, I abide not anywhere.
Yet if by Karma's law I must
Resume this mantle of the dust,
Grant me, I pray,
One dewdrop from thy willow spray,
And in the double lotus keep
My hidden heart asleep.